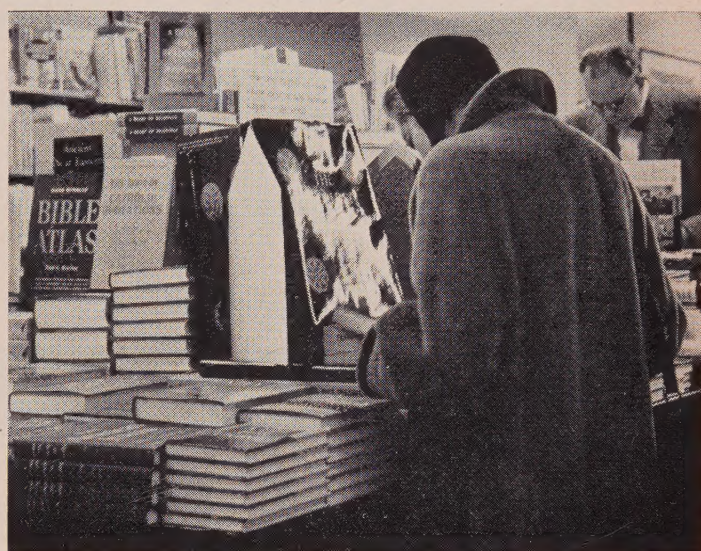
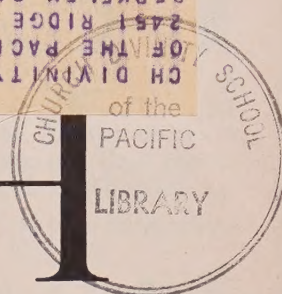


# The Living CHURCH

May 12, 1957

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## Spring Book Number

Shown above are four bookstores located in New York City. Two of them deal specifically with Church literature, but all carry a large assortment of current publications on various aspects of the Christian religion. For more about them see page 6.

Photos by Jean Speiser



By Austin Pardue

BISHOP OF PITTSBURGH

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# The Living CHURCH

Volume 134

Established 1878

Number 19

A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.

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## CONTENTS

### ARTICLES

A Voice from the Wasteland	Maryhelen Ellis	100
Books for Ordination Presents	F. C. Lightbourn	14

### DEPARTMENTS

Letters	3	Books	18
News	5	Editorials	27
Talks with Teachers	9	People and Places	28
Sorts and Conditions 30			

## Things To Come

May

12. Third Sunday after Easter  
Mother's Day
13. West Missouri convention to 14th.
14. Colorado convention to 16th; Fond du Lac convention; Georgia convention; Iowa convention to 15th; Montana convention to 16th; New York convention; Newark convention; North Carolina convention to 15th; Pittsburgh convention, North Dakota convention to 15th. Meeting, Indian Committee, NCC, New York.
15. Maine convention; Virginia convention.
17. Western Massachusetts convention to 18th.
18. Annual Church Conference of Social Work, NCC, Philadelphia, to 24th.
19. Fourth Sunday after Easter  
Olympia convention to 20th.
21. Connecticut convention; Harrisburg convention to 22d; Long Island convention; Rhode Island convention.
22. Meeting, Radio Committee, Broadcasting and Film Commission, NCC, New York.
24. Erie convention to 25th.  
Meeting, Committee of Spanish-American Work, NCC, New York.

**NEWS.** Over 100 correspondents, one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. In emergency, news may be sent directly to the editorial office of *The Living Church*, 407 E. Michigan Street, Milwaukee 2, Wisconsin. Such material must be accompanied by the complete name and address of the sender. There is no guarantee that it will be returned and publication is at the discretion of the editors.

**DEADLINE** for each issue is Wednesday, 11 days before date of issue. Emergency deadline (for urgent late news) is Friday morning, nine days before date of issue.

**MANUSCRIPTS.** Articles accepted for publication are usually written by regular readers of *The Living Church* who are experts in their fields. All manuscripts should be accompanied by addressed envelopes and return postage.

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The Living Church



# LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

## A Malady

Two letters in the April 28th LIVING CHURCH are good illustrations of the malady from which the Episcopal Church suffers in our day. The first speaks of the "kind of half faith" preached by Billy Graham. It so happens that this "nice young guy" has given countless Churches all over the world a new lease on life and in spite of his "half faith" is winning thousands of people for Christ wherever he speaks. The other letter expresses the fear that the use of a book by a Presbyterian clergyman may give our young people wrong ideas about the Faith.

Our stubborn belief that we, and apparently we alone, possess the "Faith once delivered to the Saints" is leaving the Episcopal Church far behind in the nascent Christian revival that is occurring in the nation today. In spite of our inability to agree on many of the major points of the "once-delivered Faith," many of us feel free to carp at Billy Graham for failing to preach "Christ's own words" and the like, in the fear that "watered down" evangelical Protestantism will win the day — and well it may, if this attitude prevails.

Graham is criticized for his attitude regarding form, which we are told is the very thing Christianity has been lacking for the past 500 years. I wonder if personal commitment to Christ as Lord and Savior may not be what has been lacking. And I wonder whether those Churches which are fond of parading their attention to form are not among the prime contributors to this unfortunate state of affairs. Lastly, we learn that concern about forsaking the Bible for the Prayer Book is an "old chestnut" that is belied by common sense. I suspect that the average devotee of the Book of Common Prayer has a knowledge of the Holy Scriptures which suffers badly by comparison to the followers of some of the more "informal" denominations. Billy Graham is said to suffer from a variety of "delusion." Let us hope that the worst delusion is not that of some members of our own Church in supposing that Christianity can be anything less than total spiritual rebirth in Jesus Christ and submission to Him as Lord of life.

Mr. Graham preaches this simple Gospel, using the Bible as the source of his words and inspiration. For this he is accused of preaching only a half faith, for which he may some day have to answer to God. Let us profoundly hope that our branch of the Church may not have to answer for its lack of dedicated lay evangelism and missionary zeal, for its tendency to forsake the promptings of the Spirit for the consolations of form, and most of all for its refusal to subordinate its differences and give whole-hearted support to those who are trying to win the world for Christ.

GREGORY B. TAYLOR

Cambridge, Mass.

## More Precious than Gold

May I congratulate the editor, THE LIVING CHURCH, the Episcopal Church, and Dabney

Continued on page 31

# Church Candles

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**O** heavenly Father, who hast filled the world with beauty; Open, we beseech thee, our eyes to behold thy gracious hand in all thy works; that rejoicing in thy whole creation, we may learn to serve thee with gladness; for the sake of him by whom all things were made, thy Son, Jesus Christ our Lord. *Amen.*"



— Book of Common Prayer, page 596.



# The Living Church

A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.

May 12, 1957

## Roman Catholics are Urged to Avoid Peril to Deep Faith," Billy Graham

Roman Catholics have been forcefully urged by one of their clergy to "shun Billy Graham and all his works."

According to the New York Times this warning was voiced by the Rev. John E. Kelly, director of the bureau of public information of the National Catholic Welfare Conference in Washington, in the May 1st issue of *The Homiletic and Pastoral Review*, a magazine for priests.

The official described the evangelist as "danger to the faith." He said that Mr. Graham, an ordained Baptist minister, conducted "definitely Protestant services" with prayer, hymns, and preaching. He went on to observe that "[Roman] Catholics are not permitted to participate in any form of a Protestant religious service." He further declared that Graham's published sermons and books contain false doctrine and "fall within the scope of the Index." [The Index is a listing of leading material forbidden to Roman Catholics.]

Nor, he added, should Roman Catholics tune in on Graham's radio and television programs. "So well constructed are his sermons, so interwoven is true and false doctrine, so forceful and persuasive in his delivery, that even a fairly well instructed Roman Catholic may be deceived."

To a group of 75 Episcopal clergy assembled last February at St. James' Church in New York City, where he will open a crusade this week, which will run for a minimum of six weeks, Evangelist Graham held out his pocket Bible and declared: "I can neither prove nor disprove anything in this Book. Therefore accept all of it. He then related that he had come to these terms with his personal theological searchings in a "leap of faith" several years ago.

Since then, he continued, "I have been able to read all the controversial material, historical or Biblical criticism, without undercutting my faith whatsoever, and I read everything that comes along."

Later, in an interview with THE LIVING CHURCH's New York correspondent, Jean Peiser, he said that he thought the meeting with the Episcopal clergy had been very worthwhile, and was gratified that

the number of churches participating in his campaign had increased [from 11 to 31], but "of course we'd like to have a 100%."

On this premise, after discussing the matter with Mr. Graham, Bishop Donegan of New York sent a letter to each church in the diocese announcing the date, purpose of the gathering, and the affirmation:

"This spring Billy Graham will lead a great evangelistic crusade to make the Christian faith more real in the life of the people of New York. We wish him and the many responsible for it every blessing. There are a great many unchurched people, and there are many people in the churches of our city whose faith and practice are nominal, who may be reached by the Billy Graham approach.

"Whatever approach is used to bring men into the Church, the goal is the same; namely, to bring all mankind into oneness with Christ through His Church, whereby they may so walk in the light of His truth, and at length attain to life everlasting."

At the meeting Graham recalled the unprecedented success of his crusade in the British Isles a few years ago, aided by the coöperation of the Anglican Church, and said he had hoped for similar encouragement from this Church in the U.S.A. In certain sections of the country, he noted, there had indeed been enthusiastic support of the Church, but it differed in degree by area.

Graham then produced Dr. John Scott, rector of All Souls' Church, London, who had been first "skeptical" of his techniques, but who is now quite an enthusiastic follower. As argument that here was not only nothing to lose, but a great deal to gain by becoming a part of the crusade, he listed these results:

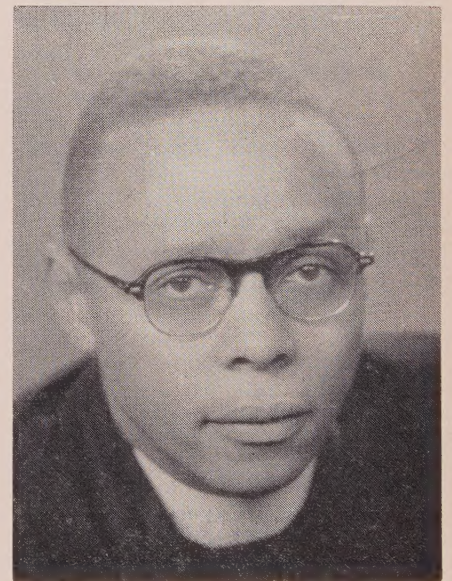
1. Membership gains for all Christian bodies.
2. Strengthening of established membership by the participating of individuals in the crusade as lay evangelists.
3. Revitalizing of individual ministries by the invasion of new ideas.

For further comments and explanations of Graham's position, see THE LIVING CHURCH of March 3d and 10th.

## Rev. M. Moran Weston To Become Rector of St. Philip's Church, NYC

The vestry of St. Philip's Church, New York City, has announced that the Rev. M. Moran Weston, executive secretary of National Council's Division of Christian Citizenship, will become rector of St. Philip's effective July 1st. The present rector, the Rev. Shelton Hale Bishop, is retiring on Trinity Sunday, June 16th.

Now to be rector of the country's largest Church parish (3,904 communicants), Dr. Weston formerly served on St. Philip's staff for three years, first as its business manager and later as a curate; and presently serves on the staff of the Cathedral Church of St. John the Divine as Sunday associate. He has been a member of the



REV. MORAN WESTON

Department of Christian Social Relations of the diocese of New York since 1951.

The rector-elect of St. Philip's comes from a family of Churchpeople and school teachers. His grandfather was a priest of the Church, as is his father, the Rev. Milton M. Weston, who is rector of St. Luke's Church, Tarboro, N. C.

Dr. Weston, Jr., holds a B.A. from Columbia university and a B.D. from the Union Theological Seminary. The degree of doctor of philosophy was conferred by Columbia university. He was born in



1910 in Tarboro, N. C., and was ordained as priest in 1950.

Dr. Weston attended the 1952 General Convention at Boston and the 1955 General Convention at Honolulu as a National Council officer. He represents the Church on the Department of the Church and Economic Life and on the Denominational Staff Council of NCC.

Dr. Weston is married to the former Miss Miriam Drake; they have one daughter.

Following Fr. Bishop's retirement, after 34 years of ministry at St. Philip's, 10 of which he served as assistant and 24 as rector, he will become a missionary priest in Honolulu, Hawaii.

## The Cover

### Book-Buying in New York City:

At **SEABURY BOOK STORE** (upper left photo) at 281 Fourth Avenue, New York is the Church's National Council headquarters building: Richard S. Morris, center in the picture above, who is head of the order department, reports that "The Saving Person," by Bishop Dun of Washington was sold out early in the season, and re-ordered. Other good sellers this year have been Dr. Hughell Fosbroke's "By Means of Death," and "The Parish Comes Alive," by the Rev. Ernest Southcott. This year both lay and clergy bought their books and study materials earlier than ever before, with hardly a lull between the end of the Christmas season and beginning of Lent. There is, of course, a continuing demand for Church books — children's, Bible study, Prayer Books, Hymnal, History of the Church, and the Bible in all versions.

At **BRENTANO's** (upper right photo) is another mid-town New York bookstore that has been operating for more than one hundred years, and its religious book section is as old as the store. The young lady is regarding the new **LIFE** feature on the world's religions. Comparative religion is a never-failing interest of religious book patrons, Brentano's reports.

At **SCRIBNERS** (lower left photo): a New York landmark on Fifth Avenue in mid-Manhattan, Scribners has each year a display of Lenten book at that time. Its religious department lists 2,000 titles by writers of all denominations. "Phenomenal" sales are reported for Holy Week during the last five years, when interest in religious books has increased steadily, equalling that of Christmas buying. Several Episcopal authors are represented; there is also considerable call for Prayer Book and Hymnal.

At **MOREHOUSE-GORHAM'S** (lower right photo): Another Church publishing house (located in Manhattan at 14 E. 41st St.), Morehouse-Gorham also maintains a bookstore at the same address. In this are carried, in addition to its own publications, a large line of materials from other leading publishers. M-G books reviewed in this Spring Book Number of **THE LIVING CHURCH** include Katharine Morrison McClinton's "The Changing Church" and Dora P. Chaplin's "We Want to Know."

## 80 Bookstores Sell Seabury Series; Teaching Series Nears Half Million Mark

To facilitate the distribution of Seabury Series materials, some 80 Episcopal Church-interested bookstores now stock Seabury Series courses. Previously, purchase was possible only through the Seabury Bookstore in Greenwich, Conn.

When the Seabury Series program was first presented to the Church, it was felt that guidance was needed by parishes as they began use of the new materials, and the guidance necessary could be provided only if contacts were maintained between the parishes and the publisher. Now, after two years, the Seabury Series is well established over a large area.

Due to the enthusiastic reception of the final volume of the Church's Teaching Series, *Christian Living*, published in April, the total sales of the Series is nearly at the half million mark. Only four days after publication, the book, written by the Rt. Rev. Stephen F. Bayne, Jr., Bishop of Olympia, had sold over fourteen and a half thousand copies.

The volumes in the Series have had wide distribution throughout and beyond the Church, and the sales record of several of them puts them high on the best seller list. All volumes have been published in two editions, paper and cloth, and have sold over 100,000 copies — *The Holy Scriptures* 118,000, and *The Faith of the Church* 108,000. Volume three, *Chapters in Church History*, has sold 85,000; volume four, *The Worship of the Church*, 77,000 copies; and volume six, *The Episcopal Church and Its Work*, 30,000 copies.

### Hoosac School Announces First Lay Headmaster

The Board of Trustees of the Hoosac School for Boys, Hoosick, N. Y., in the

diocese of Albany, has announced the appointment of Roger G. Cooley, as headmaster of the school. Dr. Cooley is presently head of the history department and assistant to the headmaster at Montclair Academy, Montclair, N. J. He will be the first lay headmaster in the school's 68 year history, and will succeed the Rev. Meredith B. Wood, who recently resigned as rector as well as headmaster (Hoosac is a private diocesan boarding school for boys, serving grades 8-12 which combines an informal type of Catholic community-life with a strong emphasis on Christian character and civic responsibility, the vast majority of its graduates going on to college.)

Fr. Wood will join the staff of the Mission Church of St. John the Evangelist in Boston, Mass.

### Peter Day Elected ACP President

Mr. Peter Day, editor of **THE LIVING CHURCH**, was elected to the presidency of the Associated Church Press at its 38th annual meeting in Philadelphia, Pa. Previously he was a vice president and chairman of the committee on resolutions.

Mr. Day succeeds Mr. Robert J. Cadigan, Philadelphia, editor of *The Presbyterian Life*. Dr. Benjamin P. Browne, also of Philadelphia, editor of *The Baptist Leader*, was elected first vice president, and Dr. John McNab, Toronto, Canada, editor of *The Presbyterian Record*, was elected second vice-president. Dr. William B. Lippard, New York, editor emeritus of *Missions Magazine (American Baptist)*, was re-elected secretary and treasurer.

The ACP is an association of 148 Anglican, Orthodox, and Protestant religious periodicals with a circulation of over 13 million.



New officers of the ACP confer after elections at the Philadelphia convention. From l. to r. are Dr. John McNab, Mr. Peter Day, Dr. William B. Lippard, Mr. Robert J. Cadigan, and Dr. Benjamin P. Browne.



# Dr. Walter Lowrie, Eminent Writer, Marks 89th Year; Given Book by Contributors

By the Rev. Canon HOWARD A. JOHNSON

One of the oldest living writers of the Church, who is also a venerable presbyter, celebrated his 89th birthday on April 27th. He is the Rev. Walter Lowrie, who was on that day presented with a commemorative volume of nine essays, *Dr. Lowrie of Princeton & Rome*.

The presentation took place in Dr. Lowrie's Princeton, N. J., home, and the volume, edited by the late Alexander C. Zabriskie, sometime dean of the Virginia Theological Seminary, is published by Seabury Press. It includes a retort courteous and bibliography supplied by Dr. Lowrie himself.

Each essay in *Dr. Lowrie of Princeton and Rome* deals with a subject with which the many-sided Walter Lowrie has himself been concerned. Taken together, they form a composite picture of a wise and witty teacher, who has bombarded the world with 38 books on a wide variety of topics.

Present in Princeton to congratulate Dr. Lowrie upon entering his 90th year were most of the contributors to the book written in his honor: the Rev. Canon Theodore O. Wedel, Warden of the College of Preachers; the Rev. Professors Albert T. Mollegen and Holt H. Graham of the Virginia Theological Seminary; the Rev. Prof. Charles W. F. Smith of Episcopal Theological School, Cambridge, Mass.; the Rev. Canon Howard A. Johnson of the Cathedral of St. John the Divine, New York. The only absentees were Dr. A. W. Van Buren, Professor Emeritus of the American Academy in Rome, the Rev. Prof. Clifford L. Stanley of the Virginia Theological Seminary, and the Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, New York, who was in Germany attending an international conference on Christian broadcasting. The late Dr. Zabriskie was represented by his wife and daughter and by the Very Rev. Jesse M. Trotter, dean of the Virginia Theological Seminary.

In Princeton Dr. Lowrie was educated, and to Princeton he "retired" in 1930. (In retirement he has already published 27 books!) Meanwhile, for 23 years he was rector of the American Church in Rome. An honorary doctor twice over (Princeton University and the Virginia Theological Seminary) and an Honorary Canon of Trinity Cathedral, Trenton, N. J., he is a Knight of Denmark and is one of the few "commoners" to hold the uncommon distinction of having been awarded the Gold Medal of the King of Italy.

Dr. Lowrie can claim eminence in the fields of liturgics, Christian art, and ar-



RNS

Dr. Walter Lowrie and Canon Johnson look over a book given to Dr. Lowrie on his 89th birthday.

chaeology, New Testament exegesis, and problems of Church Unity. He was the first to introduce Albert Schweitzer to the English-speaking world. His interest in natural theology has caused him to be a champion of Fechner, the scientist. He is the principal translator of Kierkegaard into English. Canon Wedel, who hails Walter Lowrie as "an ecumenical prophet," says that the greatest book ever written on the ministry is Lowrie's *The Church and its Organization*.

## National Council Briefs

According to a brief report telegraphed by Miss Jean Speiser, LIVING CHURCH correspondent, these are some first session highlights of the National Council meeting which began May 1st at Seabury House, Greenwich, Conn.

✓ Mr. Richard Mansfield of New York City was appointed to fill the National Council vacancy created by the resignation of Judge Baldwin of Connecticut last February.

✓ Miss Mary Louise Villarret, formerly associate secretary of the Children's Division, was appointed to the newly created office of associate director for the Department of Christian Education. This is one of the most important posts ever held by a woman in Church administration.

✓ Approval of the Christian Social Relations Department resolution urging congressional support of Eisenhower's plea for new immigration legislation was granted. Copies of the resolution were sent to the President and to various congressional committees.

✓ The report of Dr. William Wright,

Home Department director, on Church expansion startled the Council. He warned that the menacing growth and relocation of the population posed serious missionary problems in the urban, suburban, and rural areas of the U.S. The conclusions in his address were drawn from a study he made of Church building done in the last 10 years which amounted to 262 million dollars. Population growth during that same period was 24 million. With the estimated increase of 65 million people in the forthcoming 20 years, he feels that an approximate 708 million dollars ought to be spent in order to maintain the previous rate of building. Ten percent of the building money spent in the past 10 years has been supplied by National Council and various dioceses. If this ratio is to continue, he feels, they must aid parish building plans to the tune of 70 million dollars in the next 20 years.

## National Council Movie Wins Film Contest First Prize

A 16 mm. movie sponsored by the National Council of Churches' Broadcasting and Film Commission won first prize in the "Religion and Ethics" category of the fourth annual non-theatrical motion picture contest sponsored by the Film Council of America.

Entitled "Broken Mask," the film was produced for the commission by Nassour Studios of Los Angeles.

Prize winning films were chosen from 258 entries, all 16 mm, and were given public showings at the assembly.

[RNS]



## Cement Ties of PNC, U.S. Churches, Aim

The Rt. Rev. Julian Pekala, Bishop of the Polish National Catholic Church in Poland, has in the last two months or so been touring America to cement again the ties between the PNC Church in the two countries — ties that were for long severed during the Russian domination of Poland. He expects to return to Poland early in June.

On April 25th Bishop Pekala, after a visit in Chicago, see city of the Western diocese of the PNC Church, was in Milwaukee as the guest of the Very Rev. Walter Slowakiewicz, pastor of the Church of the Holy Name, Milwaukee, and Mrs. Slowakiewicz. He officiated and preached at Solemn Benediction of the Blessed Sacrament and gave a lecture in the parish hall afterwards.

Bishop Pekala speaks no English but with Fr. Senior Slowakiewicz as interpreter it was possible for the Rev. Francis C. Lightbourn and Miss Nanci A. Lyman of the LIVING CHURCH staff to converse with him.

The Polish people support the present government as the regime which reason tells them to support, the bishop said. It has brought the country its greatest religious freedom since 1939. The Polish churches are filled to overflowing on Sundays and Holy Days.

Bishop Pekala reports that there are about 100,000 Polish National Catholics in Poland, with about an equal number of "sympathizers." Much advance could be made, he said, if more clergy than the present 52 were available.

Religious education in Poland, the bishop said, is conducted in the schools by ministers of the various faiths, who are reimbursed by the government. Theological education is also on a government basis, conducted at the universities. Except for those of the Roman Catholic Church, candidates for the ministry from the various Christian bodies study certain subjects (like languages and Holy Scripture) together, separating into groups for the study of theology and other matters pertaining to their own particular Church.

Asked how he liked America, the bishop expressed himself as most favorably impressed. He had even been to a major league baseball game and had satisfied a long-standing ambition to see a modern American kitchen. It was all that it had been cracked up to be, he said — and then some!

In his lecture in the parish hall — which was of course in Polish and therefore unintelligible to this reporter — he began by touching lightly upon the hardships the Polish people had endured, but then went on to other pleasanter topics, as was rather obvious from the



The Milwaukee Journal  
BISHOP PEKALA

frequent outbursts of laughter that emanated from his audience.

In a personal interview the bishop was asked how he felt about the future and whether he had any fears. He admitted that, like every human being, he did have fear, but that he could not let it take hold of him or dampen his hope for the future. For if he yielded to it, it would be impossible to live, and as a leader he would be unable to inject optimism into his people.

A victim of persecution himself (he was captured by the Germans but escaped through the carelessness of a guard), he showed no obvious signs of mistreatment. Indeed, his charming personality and gracious manner, with his unaffected sense of humor, permeated the evening's program.

### Make Your Choice; Is It Jesus Christ or Jim Crow?

By LEO SOROKA

Churchpeople must choose between Jesus Christ or Jim Crow. That's the blunt way Dr. James K. Barnett, seminary professor of Austin, Texas, put it to the first southwest, interracial, interdenominational meeting on race relations.

Dr. Barnett, associate professor of Christian ethics, at the Episcopal Theological Seminary of the Southwest, was a speaker at the conference on Christian faith and human relations, held at Wesley hall, Vanderbilt University, Nashville, Tenn., recently for some 300 Southern Church leaders.

"The Southerner can be led but not driven to see that his ultimate loyalty is not to Jim Crow, but to Jesus Christ," Dr. Barnett said.

In his speech Dr. Barnett said "We

who once saw no contradiction between Jim Crow and Jesus Christ — why did we change? Why are we here? Education played a part. Social science helped.

"But above all we saw the teachings of the Bible in a new light. We came under a type of Christian influence that convinced but did not coerce. Moreover, we had an opportunity to meet the Negro, to break bread. And when we did he was no longer an 'invisible man' — but the brother for whom Christ died. . . ."

Dr. Barnett said Churchmen must be the conscience of the South, a sane guide of a transition that must come during desegregation. "The local minister is the key to social action. It must begin at the grass roots. Sociological conditions determine the specific steps."

Ministers need to learn the art of Christian persuasion. Then, he said, they can change the unchristian attitudes of some Churchpeople on the subject of race without manipulating them; many ministers must be provided with in-service training in community leadership. A pilot attempt at such training will take place during August in Dallas, he added.

Dr. Martin Luther King, a leader in the Montgomery, Ala., bus boycott, attended the conference. In an interview he predicted that the Negroes will soon get more support from "White moderates."

"We are still in a shock period," he said. "There's still a great deal of fear in the South on the part of the white people but this is only temporary. After the 'shock period' passes the Whites will give the Negro more support in the matter of desegregation. He said the fear on the part of the White people stems from economic and social pressures."

He recommended that the Church-sponsored colleges and universities lead the way in integration, adding that the majority of the Church schools should integrate now.

The 28-year-old minister said the only reason for Negroes to use a boycott is to "create shame on the part of the oppressors." He said that other Negro leaders in the South had conferred with him on what he called "passive resistance."

He lauded the Southern Leaders Council. He said the group advocates a non-violent approach to desegregation.

### Race Relations Resolution Becomes Campaign Issue

A resolution on race relations adopted by the 1955 General Convention in Honolulu, Hawaii, has become a campaign issue in Alexandria, Va., election.

The resolution, which called on the Church to break down "all racial barriers within the Christian fellowship," was introduced by Albert A. Smoot of Alexandria, a deputy from the Virginia diocese.

Mr. Smoot, a vestryman of St. Paul's Church in Alexandria, is a candidate for the Democratic nomination to the Vir-



ginia House of Delegates. Opposing him is James R. Thomson, also of St. Paul's, who has made an issue of Mr. Smoot's Honolulu resolution. Mr. Thomson, who is running on a platform of all-out opposition to racial integration, charged that the resolution "actually encompasses intermarriage between white and black people."

Mr. Smoot replied that his opponent is guilty of a "distortion which does not hesitate to profane spiritual values in order to garner votes. The aim of the resolution," he claims, "was to affirm adherence of our Church to the principle of faith that there are no distinctions of race or color within the Christian fellowship."

The resolution declared that the General Convention "rejoices and gives deep thanks to Almighty God for the experience of close fellowship in Christ which it has been our privilege to know among the many races of God's children here in the Hawaiian Islands. This experience has served to deepen our conviction and strengthen our resolution to witness as a Church in our lives and in our parishes both home and abroad to the oneness of of man and to the breaking down of all racial barriers within the Christian fellowship."

[RNS]

## Fund Drive of \$360,000 Goal Of Upper South Carolina

For the first time in the history of the diocese of Upper South Carolina funds will be solicited for its missionary work. A capital funds drive for \$360,000 will be conducted in the diocese in the first five months of 1958, according to T. E. Davis of Newberry, president of the Church Foundation of the diocese.

The drive came about as a result of a diocesan survey which showed the needs for capital improvements. The Unit of Research and Field Development of National Council conducted the survey and recommended the drive which has been brought about by its tremendous industrial and economic growth in the last few years.

Needs of existing churches and missions are great and the need for new work is impressive. The funds, consequently, will be distributed by the foundation to the most needy places.

R. C. Dennis of Kansas City, Mo., will be the professional director. He is now conducting such a drive in the diocese of Kentucky.

### Correction

According to a news item published in the April 14th issue of THE LIVING CHURCH, it was incorrectly stated that the Rev. C. Lester Kinsolving is the son of the Bishop of New Mexico and Southwest Texas. He is the son of the Bishop of Arizona.

May 12, 1957

# talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

## Can We Work the Seabury Courses?

I have just listened to the tape-recordings of two classes, as they were conducted last Sunday, and my heart rejoices. They strengthen my steadily deepening conviction that the Seabury courses will work with average teachers.

The first is a seventh-grade class of eight pupils, both boys and girls, some White and some Negro, using the Seabury course "Right or Wrong?" and the reader "God's Family." The teacher is a seminary student who has followed the central suggestions of the text faithfully, but has added his own ingenuity to enliven seasonal experiences — as Christmas, Lent, and Easter. His observer has been a woman who has not taught before.

The second is a fifth-grade class of nine children, equally assorted, using the Seabury new course "The Goodly Company" with its reader "Travelling the Way." The teacher is a mature man who has not taught before, but who received his inspiration by attending a parish life conference. His observer has been his daughter. His love for the children, and his genuine interest in their thoughts and concerns, has welded them into an understanding group.

Now, with the teaching year almost over, these two classes show the results of continuous and loving leadership. They have both become truly groups. Both love and respect their teachers. And they have reached ways of conversation during the class period which are enlightening. *The new way will work!*

### Average Teachers

These teachers, like the rest, have been trained by the parish director in a monthly general training session (with supper), and occasional brief conferences. They might have been given more intensive supervision, but their chief preparation was their avowed intention to accept and follow the course as given to them. They read their teacher's manual again and again, not to gain emergency helps for tomorrow's complete lesson, but to reinforce their grasp of the new outlook in teaching.

The principal difference anyone may gather from hearing these tape-recordings (in contrast to the old-style didactic presentation of Bible anecdote followed by moralized application) lies in the restraint of the teachers from giving out very much information, and their skill in asking probing questions. They have learned to keep on pressing a subject, not to draw

out "the right answer," or any exact facts to be recalled, but the children's inner thoughts. These thoughts, arising from past experiences in the Church, are chaotic, vague, and unformed. They need to be expressed, not in adult formulas by the teacher, but by themselves, in their own often inadequate words. The teacher, at just the right time, supplies just enough information to satisfy, or directs the interest by the cue, "Where could we find out?"

### The Great Decision

At this time of year alert parish clergy will be planning their curriculum for next year. It is a solemn and important time of decision for them and for the whole Church. This means, in simple terms, that we have to examine the claims of the printed texts available and order them early.

Bluntly, these are the factors to be faced in this spring of our Lord 1957: First, will the Seabury Series work in my



parish? Are we ready for it? Can we start with a simple preparation, and grow into it in using its courses? Behind this question lies the present state of mind of the priest: Is he convinced that the new curriculum approach is sound, workable, and Churchly? Or, is he uninformed about it, or skeptical of its theories?

Second, if we choose the Seabury Series, can we provide the major conditions for its successful use? These include (a) an observer in addition to the teacher (b) a longer session and a private room for the class, and (c) steady guidance and inspiration for all of the teachers all through the year.

In my judgment, the Seabury texts may be used throughout, in any parish where the priest wills it — wills it strongly enough to press the labors called for. Nowhere will they be used perfectly, but everywhere they will be used with increasing success as both the teachers and the pupils get the "feel" of the new ways.



# *A Voice From the Waste Land*



Photo by Belinda Jelliffe

## **Thomas Wolfe—**

A writer who lived life to its fullest  
— who, in his own words,  
soaked up experience like a sponge

**By Maryhelen Ellis**

One of the greatest voices to emerge out of the American scene of the last few decades is that of Thomas Wolfe. He is not a voice which, on first thought, one identifies with the pulpit. He strikes no theological note, raises no direct doctrinal or dogmatic argument, and in no conscious way seeks to expound the relationship of God to His creatures on this planet. How then do we find him saying anything significant to the Christian fellowship?

Thomas Wolfe may not have been identified with the Church, but he

was deeply identified with life. Because he saw and felt and wrote of the glory and tragedy that is part of the panorama of man's brief years on "the most weary, unbright cinder," and did so with such passion and compassion, his voice is a striking and sometimes dreadful judgment on the Christian fellowship. Here was a man who lived life to its fullest — who, in his own words, "soaked up experience like a sponge."

His was a great voice. In a close fist he grasped reality. He reached up out of the mundane, grey experience



of life and grasped the upper currents of passion and meaning and brought them crashing down through the fog-floor of existence in a thousand tiny splinters.

What an awareness of people he had! What a sensitivity to the depth of encounter between persons, the meeting of "I" to "I," which he called "knowing," and which is really empathy and love. He saw with searching eyes the conflict of blind, groping soul against blind, groping soul, the suspension of man on this earth for such a brief time, the lostness, the searching, the eternal restlessness, the futility of beating the air of life vainly for an answer. He saw the hearts which cannot love, the mother who does not know her children, the father who is never found.

In the preface to *Look Homeward, Angel* he asks, "which of us has known his brother? Which of us has looked into his father's heart? Which of us has not remained forever prison-pent? Which of us is not forever a stranger and alone? . . . Remembering speechlessly we seek the great forgotten language, the lost lane-end into heaven, a stone, a leaf, an unfound door: Where? When?"

As he walked the "unspeakable and incommunicable prison of this earth" there was no person, no matter how unlovely or insignificant, who did not come under his inscrutable and discerning eye. He looked upon man with a deep compassion and wrote of him with a terrible and unrelenting scrutiny.

This caused his family and friends great suffering; yet he would not have done otherwise. Each moment of living he pursued to its fullest, trying to search it out to its utmost capacity until it fairly burst under the strain. And when that moment was gone, and there was no fulfillment, as there never can be from our purely human experiences, then over and over he cried, "Lost! Lost!" He knew the futility of the fact that, "when ALL had happened, yet nothing had happened."<sup>1</sup>

### Life's Little Man

Few word pictures have been written which can surpass the one he paints of New York City:

"Hideously ugly for the most part, one yet remembers it as a place of proud and passionate beauty; the place of everlasting hunger, it is also the place where men

feel their lives will gloriously be fulfilled and their hunger fed."<sup>2</sup>

Here we see children in the city, "the desolate emptiness of city youth . . . suckled on darkness and weaned on violence and noise . . . drawing moisture from the cobblestones, rarely knowing the feel of earth beneath their feet, their youthful eyes hard, unseeing, from being stopped forever by a wall of masonry."<sup>3</sup>

Walking the streets of Brooklyn we sense the bitter irony of unfeeling crowds made up of feeling individuals, the subtle tragedy of life behind disheveled, broken people, the little men who never thought much, never felt deeply, but who were gloriously and compassionately human beings. The indifferent horror of the mob as it strolls by the unhappy spot where one "Charles Greene" came to rest after jumping from a 12-story window. Charles Greene — "a cinder out of life"; "no voyager of unknown seas, no pioneer of western trails. He was life's little man, life's nameless cipher, life's manswarm atom, life's American."<sup>4</sup>

Life is not a pretty picture to Wolfe. It is real, often ugly and unredeemed reality not to be glossed over with a

crust of pretty paint which hides from us that which we don't want to see, which we would like to believe is not underneath. The careless use of great gifts is the tragedy of his message. To a dead brother are given at his burial "more care, more time, more money" than were ever given to him living. A stricken mother cries, "he was my son and I never got to know him." The lost, the unredeemed time! For an answer he asks the wind, the ghost-stranger, "where do I find myself, where is an end to hunger, where is a happy land?" And the reply comes back, "there is no end to hunger, there is no happy land. *You* are your world!" And he speaks to himself this creed: "in the city of myself, upon the lost continent of my soul I shall find the forgotten language, the lost world, a door where I may enter."<sup>5</sup>

Were this only the voice of a deeply disturbed human soul, one alone out of a multitude of satisfied human beings, then perhaps we could afford to admire the poetry of his crying and shrug off the uncomfortable perplexities involved. But his is not a voice alone. It is more certain that his cry is typical of modern man and is only a repetition of the cry that issued down the ages, wrung from the lips of mortal men endlessly seeking a "happy land," an "end to hunger," themselves and who and why they are, and in their ultimate depths seeking their creator, the lost world, the forgotten language, an end to separation from themselves, from each other, and from their God:

"Men who have been driven by their hunger, who have known loneliness and exile, who have wandered upon the face of the earth and found no doors that they might enter, and who would to God now that they might make an end of all their wandering and loneliness, that they might find one home and heart of all their hunger where they could live abundantly forever."<sup>6</sup>

Who has not known this separation? How many families there are who go through life continually hitting at each other, never really knowing one another because they have never learned what it is to love deeply, giving of themselves; who take for granted that a bond of affection is just supposed to grow naturally, out of the relationship of kin, and then go about breaking that assumed bond by the very actions and means which

## Books by Thomas Wolfe Mentioned in This Article

*Some at least of Thomas Wolfe's works appear under more than one publisher's name. The information given below in this box is taken from the current issue of "Books In Print" (Bowker). The author of this article, however, quotes from editions in which the pagination may be different: "Look Homeward, Angel" (Scribners, 1929); "You Can't Go Home Again" (Grosset, 1940); "The Web and the Rock" (Grosset, 1939).*

### LOOK HOMEWARD, ANGEL.

Grosset. \$1.98

Modern Library (No. G16). \$2.45

Scribners. \$4.50; text edition, \$2.25

### YOU CAN'T GO HOME AGAIN

Garden City. \$2.95

Harpers. \$6; text edition, \$1.15

### THE WEB AND THE ROCK

Garden City. \$2.95

Grosset. Paper, \$1.45

Harpers. \$6.

<sup>2</sup>*The Web and the Rock*, p. 229.

<sup>3</sup>*You Can't Go Home Again*, p. 428.

<sup>4</sup>*Ibid.*, p. 467.

<sup>5</sup>*Look Homeward, Angel*, pp. 624-625.

<sup>6</sup>*The Web and The Rock*, p. 230.

<sup>1</sup>*You Can't Go Home Again*, p. 561.



deny love. Thus, near the close of *Look Homeward, Angel*, Eugene Gant speaks to his brother:

"You know nothing whatever about me. I know nothing about you. I have lived here with you for 17 years and I'm a stranger. In all that time have you ever talked to me like a brother? Have you ever told me anything of yourself? Have you ever tried to be a friend or companion to me?"

To self-righteous protestations of "all that they had done for him" he can only thank his family for "10 million hours of cruelty or indifference," and cry, "I shall spend the rest of my life getting my heart back. . . ."

### The Blunt and Bitter Truth

Where was the Church in this man's life and in his message? It certainly never played an important part in either. Still there are many indirect references and implications to the religious life found in his writings. Certainly all the mistakes are there: "the will of a priest-ridden community — the most annihilating force in the village,"<sup>7</sup> "the unconscious callousness of the self-righteous," ably depicted by overbearing mothers shoving their white-clad children from the Sunday school in the faces of townspeople who dared to vote against prohibition. In *The Web and the Rock*, George Webber, in a college bull-session, makes a stirring defense of Dostoevsky with these words:

"He makes a speech to the children, a confused and rambling speech, of which sentence after sentence could have been uttered by a YMCA secretary or a Sunday school teacher. Why is it then, that there is nothing sickly or disgusting about it, as there would be in the harangue of such men as these? It is because we know from the beginning that the words are honest and sincere . . . the words are the same as a Sunday school teacher might use, but the feeling behind them is different, and that is what makes the difference."<sup>8</sup>

Wolfe evidently does not recognize that these noble ends of "honesty, sincerity, and no compromise with truth" are also vital ends to the Christian. Somehow the Church has nothing to say to real life in his experience. This is strikingly brought out in another passage where George Webber attends chapel talks day after day and week after week, finding at last "the blunt

and bitter truth that he could make nothing of it."

"He could not find out, although he strained desperately to hear, what 'the good life' was, except when it was connected in some very intimate and personal way with (the president) Hunter Griswold McCoy, sexual chastity, matrimony, 'fine women,' drinking water, and Chapel talks. And yet he felt wretchedly that if he wanted any life at all it was assuredly 'the good life' — except 'the good life' for him, vaguely phrased and indefinitely etched but flaming in his vision with all the ardor, passion, and aspiration of his youth, had so much in it that Hunter Griswold McCoy had never spoken of, and that he dumbly, miserably felt, Hunter Griswold McCoy would not approve."<sup>9</sup>

At a few moments one catches a glimpse of another kind of reaction, a real feeling, though a brief one, of respect for the man who is "decent." And, while this person commands



One of the most prolific of all writers, Wolfe saved every paper on which he had written a word.

great awe and respect, he somehow loses his contact with the human race, as though the Church at its most noble and deeply religious moments is so far above the unbelieving man that it doesn't come within a million miles of touching his own sorrows, struggles, and crying. The Church at its usual is laughable. The Church at its infre-

quent best is almost unreal. The Church at either has almost nothing to say to the ordinary life of ordinary man.

### Lush Organ Notes

What an indictment on the Church this is! And this is no uncommon feeling. Here is a man who is deeply identified with life, and yet in all his experience he finds at no point a place or a moment where the deepest reality of life, the ultimate meaning of God and His love, reach into his experience and confront him there.

Is Christ so removed from the ugliness of living? All our frantic efforts to hide our eyes from the deep meaning of things which are not so pretty, not so "nice" — can we really call them Christian when it is possible for a man who looks at them squarely and unflinchingly to find absolutely no implication of God's creative hand there? In our churches we make every effort to worship in beauty. We love soft candle-light, red velvet shimmering against grey stone, swelling tones of lush organ notes giving us "goose-bumps" or a "funny internal feeling."

Goodness to us is too often everything that isn't ugly. We forget the stark horror of the Crucifixion, the ugliness of broken bones and torn flesh, the utter emptiness of being absolutely and irrevocably alone as no man before or since has experienced loneliness. And because we in our lives and faith manifest so little of the depth and deep reality of these currents of life, those who are caught in them go on unhearing and not knowing the voice of their Lord who endured them all and so much more.

Where is God in the deep of the night, while the drunken husband calls down merciless invective upon a cowering wife whose bitterness grows like a seed within her? He is there! Deeply involved in our sufferings and our hurts, our confusion and our anger. Too often we think we must attain some kind of perfection before He will allow Himself to enter our lives; but we find that He is only there with shattering reality when He becomes a part of every situation and every moment no matter how lacking we and our actions may be in perfection. And it is only when we find Him in these moments that we realize how He is working out our redemption.

In all the thousand daily tragedies — a voice unheard, a cry unanswered, a heart un-met, in pains not quieted in weariness unutterable, in all the

<sup>7</sup> *Look Homeward, Angel*, p. 282.

<sup>8</sup> *The Web and the Rock*, p. 212.

<sup>9</sup> *Ibid.*, pp. 203-204.





New York City in the 1930's — the city Thomas Wolfe lived in, often wrote about.

throats that cannot sing, the eyes that cannot bear to give up a tear, in all the joys and sadnesses of life, the laughter, the sunlight sparkling in bright eyes, the wonder, the misery, the lonely, lonely time, the meeting and the not-meeting — God is in them all, working out our redemption through His love for us.

Surely God loves beauty and all that makes for a high and holy worship. But so often these means to His glory become idolatry for us. For when we are so caught up in the forms of our faith that we cannot hear our brother crying, much less love him enough to answer with our hearts, then we have missed something of the depth of real worship. In a striking phrase from *Look Homeward, Angel*, Eugene Gant says, after the death of his brother, Ben, "We can believe in the nothingness of life; we can believe in the nothingness of death, and of life after death. But who can believe in the nothingness of Ben?"<sup>10</sup>

### The Answer

What can the Christian reply? O lost soul, it is only that great fact that we cannot believe in the nothingness of any one person who has walked this earth that gives meaning to the fact of life here and life after death. The insensitivity and ruthless anger Wolfe felt with such a suffering compassion is

only the unceasing attempt of man to find his destiny, to find victory in broken circumstances, to find an answer to the longing in his heart to know himself and his brother, to know finally what it is to love with all that he is, and to be loved for the splendid person he is, the child of God made in the image of his creator.

Thus men tread the grey walkways of life and daily experience. Many never form the questions on their lips, some voice them with poetry and passion. Many never find an answer, some never seek one. But underneath all experience everyone is seeking himself, an end to hunger, and a happy land. Everyone suffers because the fact of sin has made it impossible to know his brother's face and his father's heart. There is no one who, if he is honest, can say he has never known what it is to be alone and "lost in the hot mazes on this most weary, unbright cinder," this world of stark ugliness and splendid beauty.

These things we all know, and to those who listen for the voice of their Lord there comes the answer: the promise of the corruptible made incorruptible, of despair turned to hope, the redemption of the heavy night suddenly brightening to a joyful morning, the victory of every death brought back to life by His love. And in the depths of this love comes our assurance that we are never alone, that while we may not know our brother

fully, God does, with the same loving care with which He knows us, that there is an end to hunger, there is a happy land, and they lie in that which is ourselves yet so much more than ourselves.

Perhaps near the end of his short life Thomas Wolfe caught also a glimpse of this bright hope and promise, as can be seen in some of the last words he wrote, the end of his book, *You Can't Go Home Again*:

"Something has spoken to me in the night, burning the tapers of the waning year; something has spoken in the night, and told me I shall die, I know not where. Saying:

"To lose the earth you know for greater knowing; to lose the life you have, for greater life; to leave the friends you love, for greater loving; to find a land more kind than home, more large than earth —

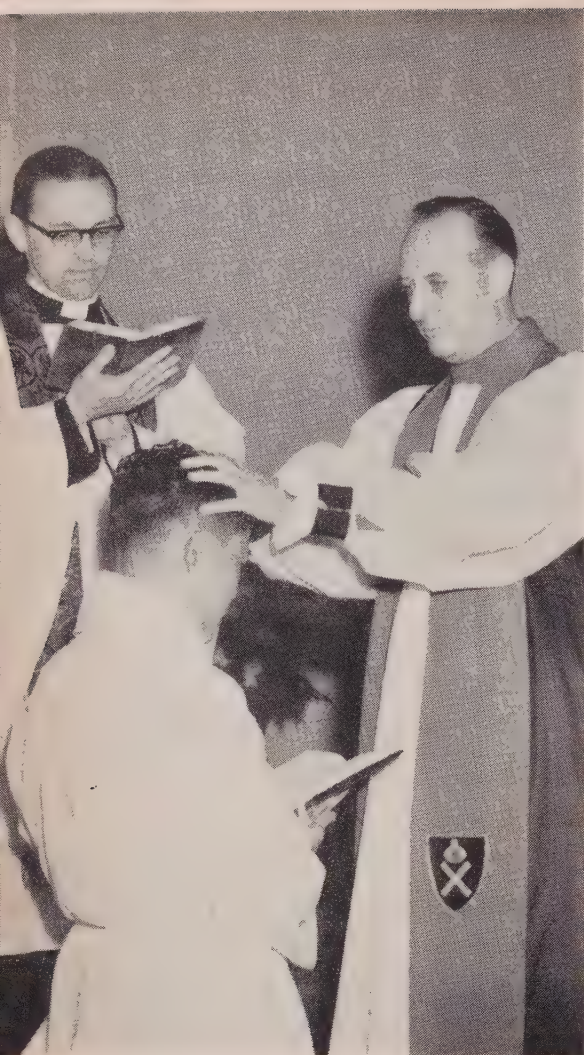
"Whereon the pillars of this earth are founded, toward which the conscience of the world is tending. . . ."

The means of grace and the hope of glory. Myself, and an end to hunger, and a happy land.

A cry is heard in the night; a screeching brake on asphalt pierces the darkness; a light burns behind a tight-blinded window at midnight; and somewhere, somehow, the careless moment takes on a hue of destiny, and finite being touches electrically infinite Presence; and somewhere there is a coming home.

<sup>10</sup> *Look Homeward, Angel*, p. 557.





Perhaps more presents are given at ordination than at graduation from seminary. Here, Bishop Kennedy of Honolulu ordains Paul Nakamura to the diaconate. He was presented by the Rev. Canon William Heffner.

# Books for Ordination Presents

*A Round-Up Article by*

**The Rev. Francis C. Lightbourn**

*Literary Editor of "The Living Church"*

Every year about the end of May or beginning of June several hundred men graduate from the Church's theological seminaries. Some of these have already been ordained to the diaconate — the first order of the Sacred Ministry — but the majority will be ordained soon after graduation. Thus two important milestones in their lives will come one on top of the other — graduation from seminary and ordination.

Either or both of these occasions might be an excuse for a present, although perhaps more presents are given a man at ordination than at graduation from seminary. In any case, if you have a son or nephew or godchild or friend who is to graduate from seminary and be ordained

this June, you will surely want to mark one or other of these events by a suitable gift. Or, if there is such a young man in your parish, you — or perhaps the parish or some organization thereof — may very properly give him a present.

A most appropriate form that such a gift may take is that of books or a book. Accordingly, I append here a list of 21 titles, including a number of recent ones, which seem to me especially suitable as ordination presents. Several of these are more or less basic reference material that may be expected to fill a useful place for many years to come. Naturally, no two men would select the same titles for such a list; the personal element must enter the picture to some extent. Never-

theless, I have tried to make the list representative, both as to subject matter and as to price. It includes material ranging from near \$100 to \$1.

One word of caution might be given. Men in seminaries do buy books, thus laying a foundation for a theological library. It would be just as well, therefore, to find out — even by asking him point blank, if necessary — whether your young man already has a copy of the book you are thinking of getting him.

Most of the ordinands at this time of year will be deacons. But there will be a number of men also who will be ordained to the priesthood, having already served their diaconate. Don't forget the priests; for they like presents, too. And a book is as suitable



# 21 titles especially suitable as gifts to men about to be ordained

or them as it is for a man about to be ordained deacon.

All books here mentioned can be obtained from your local book dealer or from Seabury Press, Havemeyer Place, Greenwich, Conn., or through Forehouse-Gorham Co., 14 E. 41st St., New York 17, N. Y. Simply give title, name of author, and name of publisher and let your dealer (or one or other of the Church publishing houses named) do the rest.

**THE INTERPRETER'S BIBLE.** By various contributors. In 12 volumes, with final volume (Volume 12) to be published August 5th. \$8.75 a volume. (This would come to around \$100 the set.)

The volumes of *The Interpreter's Bible* have been coming out at the rate of about two a year since fall, 1951. The last installment (Volume 12 — James, Peter, John, Jude, Revelation, Dead Sea Scrolls) is due for publication August 5th.

A complete set of the IB would be a wonderful addition to any clergyman's library. Containing introductory material to all the books of the Old Testament and the New, exegetical verse-by-verse comment on the text, and suggestions for applying this knowledge to the making of sermons, this has become in less than six years a standard tool of the trade.

Either a single volume or the complete set would make a most welcome ordination present. A parish or parish guild might like to give the entire set to a candidate for Holy Orders from the parish.

If you buy the first 11 volumes, make sure that they contain the certificates entitling you to Volume 12, free of charge, when this comes off the press. Send these certificates — all of them — by February 1, 1958, to the publishers (Abingdon Press, 810 Broadway, Nashville 2, Tenn.), who will send you Volume 12 when ready, or send it to the man you designate. While the publishers have announced no price for the complete set, this arrangement brings the cost of the 12 volumes down from \$105 to \$96.25.

**BUTLER'S LIVES OF THE SAINTS.** Complete Edition. Edited, Revised and Supplemented by **Herbert Thurston, S.J.** and **Donald Attwater.** P. J. Kennedy, 1956. Four Volumes. Pp. xxxii, 720; xxii, 692; xx, 705; xix, 707. Boxed, \$39.50.

Nowhere (at least in English-language publications) are biographical sketches of so many of the saints — some 2,500 of them — brought together within the compass of a single work as in this new edition of *Butler's Lives of the Saints*.

This is a Roman publication, but many if not most of its entries are common property of Catholic Christendom. It is based on a high level of scholarship, and the four volumes, boxed, in their attractive format will give an air of erudition to any clergyman's study.

This work recently won for its publishers the Thomas More Association Medal for 1957, awarded annually for the most distinguished contribution to Roman Catholic publishing in the previous year.

**PRAYER BOOK WITH BIBLE AND APOCRYPHA.** Ultrathin Oxford India Paper Edition. Morocco, hand grained, limp, leather lined, round corners, gold edges, three ribbon markers. Oxford University Press. Chancel size (0367x-AP), \$25; handy size (01150xAP), \$16.50.

The Prayer Book forms of Morning and Evening Prayer are daily services, with Psalms and Scripture Lessons appointed for every day in the year. Many, if not most, of the clergy read these services daily, as part of their own devotions.

As a gift for a man about to be ordained, there could be nothing finer than one of these volumes containing between its two covers the entire Prayer Book and the entire Bible, including the Apocrypha — everything in one volume needed to read Morning and Evening Prayer, and then some.

The \$16.50 edition measures 3 $\frac{5}{8}$ " x 5 $\frac{3}{8}$ " x 1" and would be useful for anyone who travels a great deal and likes to travel light. The print, in the Prayer Book section, is about the same as in

ordinary pew-size Prayer Books, but clearer if anything; in the Bible section it is about like that of the Thirty Nine Articles in pew-size Prayer Books, but again clearer if anything.

It is a handy volume, the very feel of which is pleasant, and a miracle of compression.

The \$25 edition, with its much larger print, measures 4 $\frac{1}{8}$ " x 7" x 1 $\frac{3}{8}$ ", and would be preferred by most people for steady use.

**NELSON'S COMPLETE CONCORDANCE OF THE REVISED STANDARD VERSION BIBLE.** Compiled under the supervision of **John W. Ellison.** Thomas Nelson & Sons. Pp. 2157. Leather, \$27.50; buckram, \$16.50.

The Revised Standard Version Bible seems to be the Bible — at least for study purposes — of not a few of the younger clergy today.

*Nelson's Complete Concordance of the Revised Standard Version Bible* is the only concordance there is to this version of the Old and New Testament. It is thus the only device that will surely enable one to locate all of the passages in the RSV Bible that contain this or that given word.

**ANNOTATED CONSTITUTION AND CANONS FOR THE GOVERNMENT OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.** By **Edwin Augustine White, D.D., D.C.L.** Second Edition, Revised 1954 by **Jackson A. Dykman, D.C.L.** Seabury Press. Two Volumes in Slip Case. Pp. xi, 643; xi, 479.\* \$25.

Every clergyman needs from time to time to refer to the Canons of General Convention, which are the laws of the Protestant Episcopal Church in the United States of America. But these laws not infrequently require interpretation and need to be considered against the background of their historical development. *White's Annotated Constitution and Can-*

\*Supplements containing changes in the canons adopted by 1955 General Convention are available from the publishers and can be slipped into the pockets provided for them. Supplement to Vol. I, pp. 32; to Vol. II, pp. 16; \$1.25 the set.



ons is the standard work in this field, tracing each canon through its successive changes under the several Conventions and expounding its meaning and application in terms of today.

**TWENTIETH CENTURY ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE.** An Extension of *The New Schaff-Herzog Encyclopedia of Religious Knowledge*. Editor in Chief **Lefferts A. Loetscher**, Ph.D., D.D. Baker Book House, 1955. Two volumes. Pp. xx, 1-630; 631-1205. \$13.50.

*The Twentieth Century Encyclopedia of Religious Knowledge*, in its two volumes, is an extension of the well-known *New Schaff-Herzog Encyclopedia of Religious Knowledge*, but is a useful reference work in its own right. Of particular value are the up-to-date biographical sketches, in which Anglicans fare rather unusually well.

**A GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT** and Other Early Christian Literature. A translation and adaptation of Walter Bauer's *Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur*. Fourth Revised and Augmented Edition, 1952. By **William F. Arndt** and **F. Wilbur Gingrich**. University of Chicago Press, 1957. Pp. xxxvi, 909. \$14.

Until this year, the best Greek lexicon to the New Testament (Walter Bauer's *Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments . . .*) was usable only by readers who could handle advanced German. Now, in William F. Arndt and F. Wilbur Gingrich's *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, the University of Chicago Press has made it accessible to all who can read English — and of course Greek.

Dr. Bruce M. Metzger, professor of New Testament in Princeton Theological Seminary and a member of the advisory committee in the production of this translation, writes (in a letter to this editor): "I have seen an advance copy of the book, and I am sure that it will be the standard work of its kind in English for the next generation or two, as Thayer was during the past 75 years."

This editor has used his review copy in his own reading of New Testament and Patristic Greek and finds it most satisfactory. Indeed, in its frequent and generous quotation of the context in which a word appears it serves as a veritable commentary to the entire body of literature it covers. The Greek words are printed in pleasing boldface characters, and the whole typographical arrangement is both clear and economical of space.

Here is the perfect gift for the right person, but one hardly to be squandered

on some fellow who is bound and determined to forget his Greek just as soon as possible!

**FAMILIAR QUOTATIONS.** By **John Bartlett**. A Collection of Passages, Phrases and Proverbs Traced to Their Sources In Ancient and Modern Literature. Thirteenth and Centennial Edition Completely Revised. Little, Brown and Company, 1955. Pp. xxxiv, 1614. \$10.

Every clergyman at some time or other has to verify a quotation in a source outside the Bible or Book of Common Prayer. For such purpose Bartlett's *Familiar Quotations* is an old stand-by, but it has recently been brought up-to-date in a centennial edition, 1955 (first edition came out in 1855), which quotes from sources all the way from the Code of Hammurabi (ca. 2100 B.C.) to the Charter of the United Nations.

Whatever his special interests, any clergyman not already in possession of a copy of this volume would be glad to have one.

**AN ENCYCLOPEDIA OF RELIGION.** Edited by **Vergilius Ferm**. Philosophical Library, 1945. Pp. xix, 844. \$10.

When *An Encyclopedia of Religion*, edited by Vergilius Ferm, came out in 1945, I persuaded the public library of the town in which I last had a parish to buy a copy. I found myself frequently running over to the library to consult it.



Later, in my present position, I bumped into a second-hand copy at half price or thereabouts, which I grabbed. I constantly use it for quick reference.

The volume consists of thumbnail articles — although some are not so thumbnailish either — on a great variety of religious subjects. Top-ranking Anglicans (e.g., the late B. S. Easton, and such contemporary scholars as F. C. Grant and E. R. Hardy) are represented among the contributors. I believe that any clergyman would be glad to have this work within arm's reach.

**GREAT CHRISTIAN PLAYS.** Edited by **Theodore M. Switz** and **Robert A. Johnston**. Seabury Press. Pp. xii, 306. \$7.50.

If the ordinand to whom you are proposing to give a copy of Clarke's *Concise Bible Commentary* (mentioned above) al-

ready has this, then, for the same price, you can get him *Great Christian Plays*, edited by Theodore M. Switz and Robert A. Johnston.

Almost any clergyman will at some time or other have occasion to draw his parishioners' attention to a religious play, perhaps for production in his parish. This volume has been most enthusiastically acclaimed [see L. C., December 23, 1956, and March 24, 1957].

**THE OXFORD AMERICAN PRAYER BOOK COMMENTARY.** By **Massey Hamilton Shepherd, Jr.** Oxford University Press, 1950. Pp. 1015. \$11.

Massey H. Shepherd's *The Oxford American Prayer Book Commentary* is an indispensable volume for today's Episcopal clergyman. It contains the text of the Book of Common Prayer (1928 American) on the left-hand page, with commentary on the right. In the latter, Dr. Shepherd, a priest of the Episcopal Church and leading liturgical scholar, explains the history, development, and religious significance of the various devotional forms.

Next to the Bible and Book of Common Prayer itself it would be hard to find a volume more likely to be used than this.

**CONCISE BIBLE COMMENTARY.** By the Rev. **W. K. Lowther Clarke**. Macmillan, 1953. Pp. xii, 996. \$7.50. [Includes Apocrypha.]

The Rev. W. K. Lowther Clarke is a Church of England priest who for many years was editorial secretary of the Society for Promoting Christian Knowledge (SPCK). An accomplished biblical scholar, he saw published in 1953 what may fairly be called his magnum opus, *A Concise Bible Commentary* — the fruit of a half-century's devout and scholarly reflection upon the sacred text. This is another volume that I find myself using constantly for quick reference, and I suspect other priests would offer similar testimony.

**THEOLOGICAL OUTLINES.** By **F. J. Hall**. Morehouse-Gorham, 1933. Pp. xiv, 336. \$4.50.

In the realm of doctrine, here is an old stand-by — still available and still valuable. It is a condensation in one volume of the author's 10-volume *Dogmatic Theology*, now unfortunately out of print. With the exception of C. B. Moss, *The Christian Faith* (a Morehouse-Gorham importation, \$3.75), I know of no other one-volume treatment comparable to F. J. Hall's *Theological Outlines*.

**THE HYMNAL 1940 COMPANION** (Third Revised Edition). Prepared by the **Joint Commission on the Revision of the Hymnal**. . . . Church Pension



Fund, 20 Exchange Place, New York 5, N. Y. (1956). Pp. xxviii, 741. \$4.50 postpaid.

It is the responsibility of the clergyman in charge of a parish or mission to choose the hymns that are to be sung at the various services. He can, of course, do so with just *The Hymnal 1940* and Book of Common Prayer at hand. But his exercise of this part of his ministry will be infinitely more effective if he has also within reach *The Hymnal 1940 Companion*, preferably in its third revised edition.

This volume contains accounts of the origin, development, and use of the various hymns authorized by the Church, thumbnail biographies of the authors of hymns and composers of tunes, and much miscellaneous information of practical relevance. It is, as its title indicates, a book that the parish clergyman will want to keep next to his copy of the Hymnal itself.

**BEAUTY AND BANDS** and Other Papers. By **Kenneth Escott Kirk**. Prepared by E. W. Kemp. Seabury Press. Pp. 288. \$3.50.

Dr. Kirk, former Bishop of Oxford, who died 1934, was one of the intellectual giants of the Anglican Communion. *Beauty and Bands* (the title is taken from Zechariah 11:7) consists of articles that he wrote during his episcopate for the *Oxford Diocesan Magazine*, plus other material, some of which was unpublished at the time of his death.

The articles here brought together cover a wide range of subjects — the Virgin Birth (on which Dr. Kirk is orthodox), the Eucharistic Sacrifice, Vestments and Doctrine, the Ordination of Women, the Holy Trinity, etc. A rare order of scholarship combines in these selections with a mature spirituality.

Since there is no continuity between the various essays, the book is one which can be picked up and read at odd moments in the schedule of a busy parish priest.

**THE EARLY HISTORY OF THE LITURGY.** By **J. H. Srawley**, D.D. Second Edition, 1947. New York: Cambridge University Press. Pp. xviii, 240. \$2.50.

The well-known liturgical scholar, the late Dom Gregory Dix, regarded J. H. Srawley's *The Early History of the Liturgy* (Cambridge, 1913) as "still [i.e., in 1943] the best technical introduction to liturgical studies available in English."\*

When Dom Gregory wrote, the book could be obtained only at second hand. Shortly thereafter, however, it was put out in a second edition, which is currently available from Cambridge University Press. Here is a worthwhile inexpensive

book to give to a man about to be ordained.

**PARISH ADMINISTRATION.** By **Don Frank Fenn**. Revised edition. Morehouse-Gorham. \$2.

On the practical, down-to-earth business of running a parish, there are few books that can take the place of Don Frank Fenn's *Parish Administration*. Dr.



Fenn, rector since 1931 of Baltimore's Church of St. Michael and All Angels and many times a deputy to General Convention, is one of the most experienced of parish priests in the Church — one under whom many a curate would have been glad to serve, as indeed many a curate has. The next best thing to such an opportunity would be owning and reading Dr. Fenn's *Parish Administration*, which came out in a completely new edition a few years ago.

**THE PRIVATE DEVOTIONS OF LANCELOT ANDREWES.** Edited and with an introduction by **Thomas S. Kepler**. \*World Devotional Classics.\* World Publishing Co., 1956. Pp. xxxii, 208. \$1.50.

And now it is proper, in our survey, to enter a really modest price range — one that would be possible for a kid brother or sister of a man about to be ordained. A handy and beautifully printed edition of a great devotional classic is *The Private Devotions of Lancelot Andrewes*, edited by Thomas S. Kepler.

Containing an interesting biographical sketch of Andrewes (1555-1626), with chronological table of his life and list of his writings, this small volume is one that no one need be ashamed to offer an ordinand as a gift.

**THE BOOK OF OFFICES.** Services for Certain Occasions not provided for in the Book of Common Prayer. Compiled by the **Liturgical Commission** and commended for use by **General Convention**. Second Edition 1949. Church Pension Fund, 25 Exchange Place, New York 5, N. Y. Pp. ix, 81. \$1.

Here is another book that every clergyman will sooner or later have occasion to use. *The Book of offices*, compiled by the Liturgical Commission and commended

\*Other writings in this series: *The Imitation of Christ*, *Theologia Germanica*, *Introduction to a Devout Life* (Francis de Sales), *Table Talk* (Martin Luther), *The Journal of John Woolman*, *Letters and Reflections of Francois de Fenelon*, *Christian Perfection* (John Wesley), *Thoughts: An Apology for Christianity* (Blaise Pascal), *The Rule and Exercises of Holy Dying* (Jeremy Taylor), *The Rule and Exercises of Holy Living* (Jeremy Taylor). \$1.50 each.

for use by General Convention, contains material supplementary (in dioceses where it is authorized by the bishop) to the Book of Common Prayer — e.g., forms for the Blessing of Married Persons and the Adoption of Children, a very fine Litany for the Church, and a number of Benedictions of Church Ornaments, etc.

In its bright red cover, this is an attractive, useful, and inexpensive gift.

**THE AMERICAN LECTIONARY.** By **Bayard Hale Jones**. Morehouse-Gorham. Pp. x, 163. \$2.

The lectionary, or table of Bible readings for Daily Morning and Evening Prayer throughout the year, which appears in currently published Prayer Books (pp. xl), was adopted in 1943. *The American Lectionary*, by Bayard Hale Jones, was published shortly after, in 1944. It has just been reissued in a welcome reprint.

In this book Dr. Jones, a leading liturgical scholar who had a hand in the actual making of the lectionary, traces its history, explains the principles underlining it, and offers suggestions for its more meaningful use. Of particular value in the planning of services around a central theme are the tables at the end of the book showing the correspondences of the Sunday Psalms, Lessons, and Liturgical Epistles and Gospels.

This book, the only one of its kind, deserves a place in every clergyman's library.

**PRACTICAL STUDY METHODS FOR STUDENT AND PASTOR.** By **Donald F. Rossin** and **Palmer Ruschke**. T. S. Denison & Co. Pp. 176. \$5.

And now that the newly ordained clergyman has all of these books — or at least some of them — what is he going to do with them, how will he arrange them on his shelves, and how will he arrange other literary tools (pamphlets, brochures, clippings, notes, sermon manuscripts, which he wants to keep and be able to locate easily)?

Donald F. Rossin and Palmer Ruschke will tell him how, in *Practical Study Methods for Student and Pastor*, which discusses methods of filing, indexing, note-taking, library classification and the like — all amply and clearly illustrated.

It is a question how many of the clergy will want to catalogue their books according to the Dewey Decimal system (which is here explained), but at least some of Rossin and Ruschke's suggestions will commend themselves to everyone who uses this book; and the time to put such suggestions into operation is at the beginning of one's ministry, so that the habit may be formed early.

Hence I have no hesitation in recommending this book as a possible ordination gift.

\**The Shape of the Liturgy*, p. 208, footnote.



# BOOKS

## Jargon Avoided

**ONE MARRIAGE TWO FAITHS.** Guidance on Interfaith Marriages. By **James H. Bossard** and **Eleanor Stoker Boll**. Ronald Press. Pp. vii, 180. \$3.50.

It is refreshing to read a book on an important socio-psychologic problem which avoids jargon, addresses the reader as intelligent, and rides no hobby-horse! *One Marriage, Two Faiths*, by James H. S. Bossard and Eleanor Stoker Boll, is a highly readable exposure of the facts of inter-faith marriage, made with clarity and insight, on the basis of long study and close contact with the subject.

The problems involved (and there are more than seem obvious) are discussed from an unemotional and common-sense approach that should carry a great deal more weight with young people contemplating such marriages than impassioned appeals might do.

The approach to one chapter is explained thus: "If this lacks the fervor of social evangelism, it has at least the merit of concrete reality." One might well rec-



commend the whole work as happily lacking the fervor (and bias and confusion) of social evangelism, and having the merit of a concrete reality which may offer guidance and counsel to those for whom this problem is an impending one, and a means of attaining understanding and patience — if not optimism — for those who already wrestle with it.

There is one instance in which the authors jump at a theological conclusion — and miss. This is in regard to the view held by "many religious groups" of marital intercourse as "a concession to the wickedness innate in man," a complete (but common) misunderstanding.

To this Anglican mind, there could be a clearer use of the term "Catholic."

The book should be extremely helpful in pastoral work, and the index should add to its usefulness.

CHRISTINE FLEMING HEFFNER

## A Forthright Approach

**THE FAMILY AND MENTAL ILLNESS.** By **Samuel Southard**. Westminster Press. Pp. 96. \$1.50.

In *The Family and Mental Illness*, Dr. Samuel Southard has provided a direct and forthright approach to the subject of mental illness, written for the family or individual who may be troubled by that problem and — as often happens — may not know what to do about it.

This remarkably well-written book is an excellent guide, giving the family and prospective patient not only information, but also insight into the nature of emotional disturbances, and explaining how help, care, and treatment may be obtained.

Dr. Southard offers helpful spiritual guidance for the individual and family, and his book should be most useful to any family which may be struggling more or less in the dark as to what action should be taken if and when a member of the family requires psychiatric advice or treatment.

As a Churchman and psychiatrist, I recommend this book as one that every clergyman and every family should possess and read.

KENNETH J. TILLOTSON

## A Reliable Non-Technical Account

**THE NEW WORLD OF THE ATOM.** By **James Stokley**. Ives Washburn, Inc. Pp. xvi, 288. \$5.50.

James Stokley's *The New World of the Atom* is a good book for the general reader who is interested in obtaining an overall view of the development, present status, and future promise of nuclear energy without at the same time being required to master the intricacies of nuclear physics. There is not a single mathematical formula in the text and nowhere does it depend on any diagram or chart for clarity.

The first part is devoted to a history of atomic and nuclear science from Dalton to the first bomb at Alamogordo, and is excellently and reliably done. This is the best general, non-mathematical account of the fascinating sequence of discoveries which have led to our present understanding of atomic nuclei that I have seen.

In the next part Mr. Stokley describes the present state of nuclear power tech-

nology, both in this country and abroad. This is followed by a third part devoted to a wide range of secondary atomic energy applications in industry, agriculture, medicine, and biology.

Both these parts are, with the exception of a few minor errors (e.g., EBR coolant exit temperature, p. 116; overly restrictive definition of breeding, p. 118), factual, reliable, and informative. The treatment here is prosaic and often reduces to a mere cataloguing of diverse facts. The reader is likely to find the going difficult if he is not already somewhat familiar with the subject matter.

The last part is devoted to the complex socio-political problems generated by both the threat and the promise of nuclear energy. This concluding section gives a balanced and factual account of our actual situation both with respect to efforts toward international control of nuclear weapons and the international efforts under the "Atoms for Peace" program. It is remarkably free of the secular humanist bias which often colors other presentations of this same subject.

The book is recommended to LIVING CHURCH readers who would like a reliable non-technical account of this vitally important subject presented in a way which leaves them free to assimilate the facts within the framework of their own Christian understanding of the world.

WILLIAM G. POLLARD

## The Safer Ground

**CHRISTIAN LIVING.** By **Stephen F. Bayne, Jr.**, Bishop of Olympia. With the assistance of the Author's Committee of the Department of Christian Education of the Protestant Episcopal Church. Seabury Press. Pp. x, 311. Cloth, \$3.50; paper, \$2.

Bishop Bayne's book is the final volume in The Church's Teaching series. These six books are probably as close to an "official" statement of the Episcopal Church's beliefs as we are likely to have for a long while. Needless to say, each succeeding volume has stirred up a good deal of controversy between those who would take their stand on the basis of the Church's historical position and those who would mollify and modernize. The present book will be no exception.

As a logical climax, this last volume is devoted to the problems confronting us as we try to live a Christian life; to the moral and philosophical principles which should govern us in our workaday lives. It is meant to be a practical manual with theological undercurrents for ideal behavior in politics, marriage, business, and the family; in short, a book of Christian ethics.

Now ethics is a complicated subject. The ramifications of even a simple state-



ent can be maddeningly complex. Therefore at the very outset Bishop Bayne wisely tells us what to expect of his book. "I have chosen to devote it primarily to the things most Christians agree that they should think and do, and only secondarily to the means by which those thoughts and deeds are accomplished."

Here precisely is the weakness of the volume. As a statement of what we should do, it is commendable enough. But most of us already have a reasonably good idea of this. Our problem is, *How* do we do it? What does the Church offer from its inexhaustible store of law and tradition to act, not so much as worth-striving or ideals, but as positive check-points? How can we grow teeth into our principles and tenacity into our morals?

Obviously, no book can give us the entire answer, since the solution to this dilemma hinges on our lack of willingness to put into practice what the Church demands — priests as well as parishioners. To put it bluntly, we equivocate — and so does Bishop Bayne's book.

There are countless what-to-do books available on ethics. This is another and, within its limitations, a good one. But it can be regretted that in a series which up to now has been devoted largely to *who* and *how*, the final (and in many ways most important) volume did not take the plunge and become a courageous pioneer work in the field of ascetics rather than

stick so frustratingly to the safer ground of homiletics.

ROBERT H. GLAUBER

## A Storehouse

**THE CHANGING CHURCH.** Its Architecture, Art, and Decoration. By **Katharine Morrison McClinton**. Foreword by **Frederick Dunn**, A.I.A. Morehouse-Gorham. Pp. 144. \$7.50.

**K**atharine Morrison McClinton's latest book, *The Changing Church*, is written "to assist the clergy and members of building committees and architects in solving some of the practical problems of building a new church or remodeling an old one. . . ." It is also written "with the express purpose of improving the taste and creating a demand for better design in the building and decorating of present-day churches."

In both of these aims Mrs. McClinton would seem to have succeeded remarkably well. Her treatment covers just about everything concerned with the structure, ornamentation, and furnishing of church buildings — from chalices to freezing compartments for the church kitchen. The many illustrations show adaptations, mostly in the modern idiom, of the underlying principles enunciated in the text.

Whether one likes churches designed in the contemporary style of architecture or not, *The Changing Church* is a storehouse of useful information for the building or remodeling of any type of church. And, what is most important of all, Mrs. McClinton is at pains to insist that a church is erected to be worshiped in — that the requirements of liturgy should govern its structure and decoration.

Thus, for example, she emphasizes the need for sufficient space in the sanctuary. On the other hand, her apparent preference for placing the font in a chapel (where it has "the advantage of intimacy,") is hardly in accord with the trend, in the Episcopal Church at least, toward administering Holy Baptism at the regular Sunday morning service.

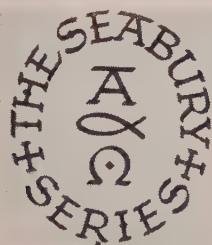
In general the typography and format of the book are good, but there are places where the illustrations show through on the other side of the page.

FRANCIS C. LIGHTBOURN

## A Literary Opportunist

**THE MESSAGE OF THE FOURTH GOSPEL.** By **Eric Lane Titus**. Abingdon Press. Pp. 253. \$3.50.

**P**rof. Titus describes his approach to the Fourth Gospel in his preface. He assumes



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that the Gospel is non-historical and based primarily on Paul and the Synoptics, and that the evangelist "was a popular religionist, not a philosopher," who makes frequent use of literary techniques (Titus elsewhere calls him a "literary opportunist").

From the commentary it is plain that two more assumptions are present: (1) "the Spirit, not the Logos, is the controlling concept of the Gospel" (this is not as certain as Titus says it is), and (2) the evangelist was not concerned with sacraments, i.e., "external rites and ceremonies."

The commentary is generally sensible, though not particularly original. But in the reviewer's opinion it does not quite make the Gospel really comprehensible either in terms of its historical environment or in relation to its use in the Christian Church.

ROBERT M. GRANT

**Coercion of God?**

**PRAYER CAN CHANGE YOUR LIFE.** Experiments and Techniques in Prayer Therapy. By William R. Parker and Elaine St. Johns Dare. Prentice-Hall. Pp. xvii, 270. \$3.50.

This book is difficult to evaluate. The discussion of the "techniques" of prayer; the obvious dependence upon a genuine Christian faith; and the conviction of the writers that in their own case, and in those of their associates in the "experiment," they secured what one might call "results," are altogether winning and attractive. And yet one has a feeling that throughout the book there is too much of what the jacket blatantly asserts: "the scientific proof that prayer can bring you what you want."

The trouble is, of course, that prayer can sometimes seem to be so close to magic — to a kind of coercion of divine power or God — that a Christian is terrified by the whole business. For Christian prayer, basically speaking, is found in two things: in our Lord's own words, "Not my will, but thine, be done," and in the definition of St. John Damascene (taken over by St. Thomas Aquinas) that "prayer is the ascent of the mind to God."

This suggests that prayer as a device, either for the securing of inner peace or emotional security, or the obtaining of "what you want," is a blasphemous perversion of that elevation of the whole man to the presence of God and that commitment of life to God for the fulfilling of His will — as the sentences just quoted would show — which is the essence of prayer for the Christian.

In fact, it seems to me, books like this one put the cart before the horse. But at least these authors do not teach the easy theory of some recent popularizers of "prayer"; they know it involves hard effort

and negation of the lower impulses of the self — and this is all to the good.

But the book as a whole seems to me to prove, yet again, that unless the commissioned ministers of the Church give much more of their time first to learning themselves, and then to teaching to others, the basic principles of Christian prayer, in the great tradition, we are bound to have these misunderstandings and distortions of emphasis.

W. NORMAN PITTENGER

**Mistakes of Preachers**

**THE LISBON EARTHQUAKE.** By T. D. Kendrick. Lippincott. Pp. 255. \$4.

Mr. T. B. Kendrick, Director of the British Museum, has in *The Lisbon Earthquake* written a fascinating book about that event of 1755 and the religious reactions which it aroused. It should be particularly valuable reading for preachers, for it is full of warnings about the kind of mistake which preachers are much too prone to make.

Since the Reformation all the clergy and ministers in Christendom have been among other things preachers. A few of them have been good preachers, most of them mediocre, and no small minority have been very bad preachers indeed. The tremendous vogue of preaching during the last 400 years has had many advantages, and there can be no doubt of the theological validity of the modern emphasis on the supreme importance of the preaching of the Word, but it has brought with it two very grave disadvantages.

In the first place, for that great multi-



tude of Christians, semi-Christians and non-Christians who are fairly familiar with sermons but read no theology, preaching has become the only kind of theology they know, and every preacher is taken to be a theological expert. Large numbers of people in the modern world know nothing about Christianity except what they have heard in sermons, and this has often proved a very defective source of knowledge indeed.

In the second place, the preachers have been chronically subject to a kind of crass opportunism, a tendency to exploit any contemporary event which seems to hold out any prospect of eliciting some kind of religious reaction from the multitude



in the middle of the 18th century it was earthquakes; in the 20th century wars and chronic social instability.

When the Lord gives the word it is good that the company of preachers should be great, but distressing to find that the company is equally great when the Lord does nothing of the kind. Mr. Kendrick does not fail to point out the way in which pulpit interpretations of the earthquakes played into the hands of contemporary unbelievers. The moral would seem to be that preachers would do well to confine themselves to proclaiming the gospel and teaching the faith. Sermons without theological content or control are apt to turn themselves into wild and fantastic essays in self-expression which in the long run bring the preacher onto deserved ridicule, and seriously embarrass the Church itself in the progress of its work.

J. V. LANGMEAD CASSERLEY

## Interrelations

**CHRISTIAN THEOLOGY AND NATURAL SCIENCE.** Some Questions on Their Relations. By **E. L. Mascall**. Ronald Press. Pp. xvii, 328. \$4.50. [The Bampton Lectures, 1956.]

**E.** L. Mascall is one of England's most brilliant philosopher-theologians. He has a disciplined mathematical background, which assures the reader that the analysis which he gives of recent scientific developments is well-grounded.

Dr. Mascall is interested in the interrelations of science and Christian theology. Obviously both terms of this relation could not be exhaustively presented in a book of the size of *Christian Theology and Natural Science*. As a result, one of the two had to be chosen for emphasis, and it is the "scientific" side which was so chosen.

It has long been said that theology and the natural sciences constitute independent disciplines. Dr. Mascall agrees with this view; the virtue of his book is that in it he is able to justify this claim by a detailed analysis of crucial scientific theories. The conclusions of such analyses are then compared with incisive statements of pertinent Christian doctrine.

This is a book of discussion, not postulation; its stature grows from that fact. Among the topics and persons which Mascall discusses are relativity and quantum theory, contemporary theories of the origin of the universe, mind-body theories, evolution, Eddington, Milne, Schrödinger, Ryle, and Eccles.

Of special value is Chapter Two, "The Nature of Scientific Theories." It is a lack of understanding about just what a scientific explanation or theory is, which confuses so much discussion about the relations of science and religion.

ARTHUR A. VOGEL

## Form Criticism Corrected

**THE SOURCES OF THE SYNOPTIC GOSPELS.** By the late **Wilfred L. Knox**. Edited by **H. Chadwick**. Volume Two. St. Luke & St. Matthew. New York: Cambridge University Press. Pp. ix, 170. \$4.

**T**he dean of the Queens' College in Cambridge, H. Chadwick, has performed a labor of both devotion and skill in editing the late Wilfred L. Knox's *The Sources of the Synoptic Gospels*, some of the work being based on very scanty notes. It is a work which deserved to see the light of day, for it undertakes to supplement and correct the now-popular Form Criticism which resolves the gospel materials back into oral tradition without recourse to intervening sources.

Dr. Knox maintained that there were "tracts" as he called them, i.e., blocks or sequences of material, underlying not only Mark and Q but also the special matter in Luke — and to some extent that in Matthew. This theory was set forth in Vol. I, on St. Mark. The present volume carries it through the two other synoptics.

There are brilliant, stimulating suggestions on almost every page (see especially pp. 82 and 98). There are also fancies: e.g., page 93, where it is suggested that a line fell out of an early manuscript of Luke 16:8, and that the original parable related the restoration of the wicked steward — as if the scoundrel, after his crowning act of perfidy, had been reinstated on account of his dastardly cleverness!

This is a work which New Testament students will enjoy and also will have to take seriously into account in their interpretation of the synoptic gospels.

FREDERICK C. GRANT

## A Plea for Maturity

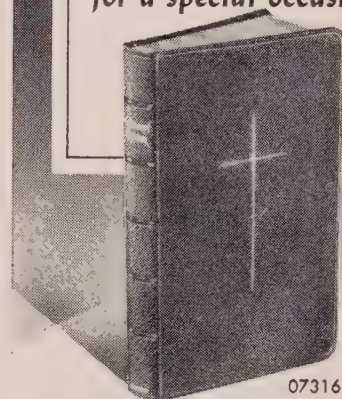
**WHEN I BECAME A MAN.** By **Theodore Parker Ferris**. Oxford University Press. Pp. 228. \$3.75.

**A**s its title indicates, *When I Became A Man*, by Theodore Parker Ferris, is a plea for maturity in religious thinking. In addition, Dr. Ferris indicates paths which an intelligent reader may follow to that goal.

The book's two main divisions treat of the basic doctrines of the Christian religion and the application of these to individual living. It should be read as a whole, but certain sections are exceptionally fine even in this work which sustains a high level throughout. In the opinion of this reviewer the sections entitled "The Death and Resurrection of Christ," "The Hope of the World,"

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"Dependence on God," and "The Transforming Power" merit particular notice.

While Dr. Ferris never suggests such a purpose, this reviewer, as the Chaplain of a Church school, detects a usefulness for such a book in teaching our young people. The simplicity of language and the clarity of thought fit it for such an instructional function.

Dr. Ferris has done the Church a service in writing this book, and it is to be hoped that many Churchmen will enrich their understanding by reading it.

E. J. TEMPLETON

## The Human Situation Diagnosed

**BE NOT ANXIOUS.** By **Randolph Crump Miller.** Seabury Press. Pp. xii, 237.  
\$3.25.

In *Be Not Anxious* Randolph Crump Miller has produced a popularly written book in which the application of the Gospel to modern problems is illustrated with many examples. There are thousands of people who are ignorant of the relevance of Christianity to their daily lives. For such persons this book may serve a useful purpose.

The author does a good job of analyzing the human situation and demonstrates that the anxieties which external forces create are spiritual problems. But his diagnosis is better than his prescription. Without being flippant one may ask why it was necessary to write another book urging people to follow the Biblical injunction which forms the title.

Certain statements are irritating. For example, Dr. Miller refers repeatedly to the "true" Church (quotation marks the author's). The context indicates that he does not mean the visible Church. Is the latter not true? Again, in describing the evil which may arise out of good motives, his examples are unfortunate: loyalty to their own Church may cause people to lose sight of their responsibilities to the ecumenical movement. Attachment to theories of the ministry or specific doctrines (italics mine) may make them obstructionists in the movement towards Church unity.

It would seem that the nature and purpose of the book would have dictated the omission of the author's views on such matters.

F. C. JOAQUIN

## Always the Struggle

**CHRISTIANITY AND COMMUNICATION.**  
By **F. W. Dillistone.** Scribners. Pp. 156.  
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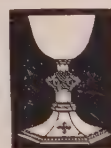
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that the book sets forth "the principles and practices of effective communication of the Christian message." What it does not say is that this is done entirely in philosophical concepts and language. The book is written in terms of a modern school of philosophy with which one would have to have at least a speaking acquaintance in order to understand its thesis.

Beginning with the dawn of recorded history Dean Dillistone reviews ways in which man has formulated his thought in terms of sight and sound — Image and Word, Temple, and Myth. He discusses difficulties involved in communication between systems of different origin and tradition, showing how skilfully the first Christians accomplished this with the Hebrew and Greek traditions.

Coming to our own day of scientific and mechanistic philosophies, the Dean reviews the major difficulties involved in any sort of effective communication between the Christian and the pagan. He speaks of TV as an instrument of vast unexplored potential usefulness. He leaves his reader with this final word before his summing up:

"There is no expeditious road to pack and label men for God; there is likewise no guaranteed form of effective communication. Always the struggle must continue. The end is never in sight."

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## A Wide Variety

**A BOY'S PRAYER BOOK.** Compiled by **John Wallace Suter.** Seabury Press. Pp. 95. Paper over boards, \$1.50.

**A GIRL'S PRAYER BOOK.** Compiled by **Anne W. House.** Seabury Press. Pp. 96. Paper over boards, \$1.50.

Both of these manuals — *A Boy's Prayer Book*, by John Wallace Suter, and *A Girl's Prayer Book*, by Anne W. House — are similar in content, arrangement, and format. They include a number of prayers for various circumstances and occasions — morning, night, family, friends, school, trouble, sickness, etc.

The prayers are taken from a wide



variety of sources, some ancient, some modern. There is good material here, including some of the modern (e.g., "God, who hast revealed thyself in the glory of the heavens and in the burning bush, in the still small voice and in the dread power of the hydrogen bomb . . .").

The great defect of these two compila-

tions is the lack of any balanced forms for daily morning and evening prayers, including praise, thanksgiving, confession of sin, intercession, and personal petition. Most of these elements are represented somewhere in each book, but the average boy or girl isn't going to thumb through the pages to find them. Comprehensive forms for daily morning and evening devotions, with blank spaces for names in intercession and a more generous provision of "arrow" prayers, would have filled the real need if personal use was mainly contemplated.

On the other hand, the manuals will find a very definite usefulness in Church schools for the more informal chapel services. It is here, indeed, that they will come into their own. The typographical arrangement is clear and attractive.

FRANCIS C. LIGHTBOURN

## An Impressive Job

**WHAT DO YOU KNOW ABOUT LABOR?**

By **James Myers** and **Harry W. Laidler.** John Day. Pp. xviii, 301. \$4.75.

At this time, when labor is being dragged through so much mud of its own making, this is a useful book. Written from labor's point of view, the volume still tries to give a factual account of the purposes, plans, and problems (including racketeering) of American unions.

The authors have done an impressive job in a short compass. Facts are their main concern. Perhaps the great number of topics covered (among others — a brief history of our labor movement, the structure, function, and responsibilities of unions, strikes, contracts, civil liberties, religion and labor, plus a detailed bibliography and a directory of unions) gives the book something of a "handbook" quality, but after all the high passions and deep resentments stirred up by books on labor in the past years, this is a most welcome attribute.

Hardly the definitive book on the subject (it's far too short to be anything like that) it is nevertheless the most helpful one to come along in quite a while.

ROBERT H. GLAUBER

## A Workmanlike Job

**A PRIMER ON COMMUNISM.** 200 Questions and Answers. By **George W. Cronyn.** Edited by **Howard Oiseth.** With an Introduction by Prof. **Franklin L. Burdette.** Dutton. Pp. 190. \$2.50.

The author of *A Primer on Communism*, George W. Cronyn, works for the United States Information Agency and is known to me personally. His book is what its name indicates — an elementary, ABC type of work, useful for beginners and of

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value also from a wide informational standpoint.

The method used by Mr. Cronyn is that of question and answer. It makes for dulness and a slight artificiality. It tends to flatten out the valleys and peaks of an intricate and fascinating subject. The grammar of Communism hardly emerges and little illumination is imparted to what is a major mystery to Americans — how Communism could have a strong ideological appeal: in short, how our apocalyptic world could have come about.

The advantages of the device adopted by Cronyn are simplicity, reduction of demand for sustained attention, and ability to arrange voluminous information. Within self-imposed limitations, he has done a workmanlike job, characterized by intelligence, accuracy, thoroughness, and low rather than high pressure.

Read with John C. Caldwell's, *Communism In Our World* (John Day), *A Primer on Communism* can be of special value to our young people and their teachers and parents.

CHARLES W. LOWRY

## An Introspective Soul

**JOHN HENRY NEWMAN: AUTOBIOGRAPHICAL WRITINGS.** Edited with Introductions by **Henry Tristram** of the Oratory. Sheed and Ward. Pp. xi, 338. \$4.50.

**F**or the first time, all the autobiographical material left in Cardinal Newman's room when he died — journals, memoirs, and a memorandum about the proposed Irish University — are brought together in one volume, *John Henry Newman: Autobiographical Writings*, as edited by Henry Tristram of the French Oratory. (Some extracts had previously been published.)

John Henry Cardinal Newman, is known to most of us through our study of Victorian Literature. His *History of My Religious Opinions* from his famous *Apologia* leaves us with the feeling that he has found peace and confidence in his new faith.

How differently we may feel some 93 years later, when we see a more intimate day-to-day commentary on his life. We know him to be an austere, highly gifted, introspective Christian, but from this book we will see and know a man at times lacking friendship and hope, and tending to take refuge in illness (colds and nervous bouts) when confronted by decisions or surprises.

All in all this additional material is most helpful for a greater appreciation and understanding of the *Apologia*. The format is not entirely satisfactory. The reader must have a keen interest and eye-sight to pursue the unusually small print of Fr. Tristram's commentaries.

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minent Victorian in an age of great men. It is with the saddest feeling one reads from his 1859-79 Journal:

"I doubt whether I can point to any joyful moment of this world besides my scholarship at Trinity and my fellowship at Oriel — but since I have been a Catholic, I seem to myself to have had nothing but failure, personally" (p. 255).

VIOLET M. PORTER

## The Acid Test

**EXISTENTIALISM AND RELIGIOUS BELIEF.** By [the late] David E. Roberts. Edited by Roger Hazelton. Oxford University Press. Pp. viii, 344. \$5.

In *Existentialism and Religious Belief* the late David E. Roberts of Union Theological Seminary evaluates and criticizes six representatives of existentialism, including Pascal, Kierkegaard, Heidegger, Sartre, Jaspers, and Marcel. In each sketch he presents the background of the thinker, an analysis of his contribution, and a positive criticism directed from the Christian perspective.

Prof. Roberts believes that the existentialist outlook helps the Christian to probe more sharply into the heart of his faith, but Christian faith should transcend existentialism. Existentialism without faith is the worst kind of idolatry, since it is a deification of finite human selfhood.

To an Anglican this statement in the introduction is particularly impressive:

"Unless it (existentialism) is able to carry the human being in the direction of a restored and purified conception of community, it becomes a destructive and not a truly prophetic voice" (p. 10).

As far as the author is concerned the acid test of an existentialist is his attitude toward the Church; and on this score some, but not all, of them betray a grave weakness.

Prof. Hazelton of Andover Newton Seminary is to be complimented for editing this book and making it ready for publication. It is an excellent contribution to the literature dealing with the existential perspective.

JOHN E. SKINNER

## Young People's Queries

**WE WANT TO KNOW.** By Dora P. Chaplin, STD. Foreword by the Very Rev. Lawrence Rose, STD, D.D. Morehouse-Gorham Co. Pp. 209. \$3.50.

In spite of their drawbacks, parents are a good institution," concludes Dora P. Chaplin at one point in *We Want To Know*, which consists of a number of questions asked by young people and an-

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swered by Mrs. Chaplin. The material originally appeared in Mrs. Chaplin's column in *Episcopal Churchnews*, and is now reprinted in book form.

After an introductory chapter, the questions are divided into 10 classes: Trouble With Myself, Problems With Parents and Teachers, The Great Questions, The Christian Seasons, The Language and Customs of the Church, Doubt and Problems of Personal Religion, Romance and Religion, Preparation for Marriage, Young People in Groups, Reaching Out To the World — Witness and Vocation. A final section — "Sometimes a Book Is the Answer" — give a comprehensive bibliography.

Thus a wide variety of ground is covered — everything from the problem of evil to "going steady," with a generous admixture of those questions that loom so large in the eyes of young people, as, for example, "How can I be popular?" "Why are my parents so old-fashioned?" "Is It a Man's World?" etc.

Being the father of a teenager, I decided to read this book myself, and I am glad that I did. Mrs. Chaplin writes with a real understanding of the situation and with a genuine sympathy both for the younger and older generation. I recommend the book to parents no less than to young people. While here and there others will disagree with her, I think that by and large she is on firm ground.

There are a few factual errors: it is I Peter 5:8 (not St. Paul) who refers to our "adversary the devil, as a roaring lion . . ." (p. 69), and there is confusion on the subject of "chrism" (pp. 111-112).

But on the whole this is an excellent book and one which should see wide usefulness.

FRANCIS C. LIGHTBOURN

## Concern for Source

**THE BOOKS OF THE OLD TESTAMENT.** By Robert H. Pfeiffer. Harpers. Pp. xi, 335. \$5. [An Abridgment of the Author's *Introduction to the Old Testament*.]

Robert H. Pfeiffer's *The Books of the Old Testament* is a splendid condensation of the author's encyclopedic *Introduction to the Old Testament*. It is certain to prove invaluable to serious students of the Bible, for its scholarship is unquestioned and its wide range of facts clearly and orderly set down.

The author's careful attention to the recognized sources (J,E,D,P) in his analysis of the text is prefaced by an appreciative resumé of their origin and point of view, so that the reader may share something of the religious outlook of the various strata that underlie text as we now have it.

However, it is just this concern for sources that may dampen a beginner's

study of the Old Testament. For, although one comes away from this book with a grasp of the growth and development of the text, the unity of the individual books or of the Old Testament as a whole is not nearly so evident. As the author himself points out in the foreword,

"This book deals with the human authors of the Biblical books and not with their divine author . . . it is the history of a great literature, not the exposition of an inspired canon of Holy Scripture. It presents briefly the results of the investigations of many modern scholars, without trespassing on the realm of modern orthodox Churchmen and theologians" (p. x).

This book, like that of which it is an abridgment, will serve best as a reference



work and convenient summary of critical study of the Old Testament for clergy and seminarians and such of the laity as already have a working knowledge of biblical studies.

JOHN O. BRUCE

## A Long Felt Need

**THE DIVINE COMEDY OF DANTE ALIGHIERI.** A Translation in *terza rima*, with Introduction and Arguments by Glen Levin Swiggett. University Press, Sewanee, Tenn., 1956. Pp. xiv, 567. \$7.50.

Almost instinctively the reviewer of a new translation of the *Divine Comedy* turns to the preface to discover the translator's reason for adding one more to the many existing editions.

Dr. Swiggett states that he has attempted to satisfy a long felt need of a version "in simple modern English which can be understood and enjoyed even by students in high school." In this object he has eminently succeeded.

The publisher suggests a comparison with Longfellow's translation, which is hardly fair, as Dr. Swiggett has attempted the far more difficult task of turning the Italian *terza rima* into English.

Perhaps in spots the original is somewhat simplified in translation, but altogether he gives a version not unworthy to stand on the shelf with predecessors.

HOWARD T. FOULKES

## An Important Service

**A WORKING MANUAL FOR ALTAR GUILDS.** By Dorothy C. Diggs. Morehouse-Gorham. Pp. 127. Paper, \$2.

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hensive manual, paper-bound, for all altar guilds, with excellent illustrations and attractive line-drawings of Christian symbols, vestments, etc. The service the modern altar guild performs is of the utmost importance to order and dignity in worship, and this manual will help any guild to do its work better and to the greater glory of God.

The book deals with all of the things necessary for the workers to know: the arrangement of sanctuary and sacristy, conduct of the services, varieties in parochial use from place to place, and an excellent glossary of terms.

The only real criticism is that the book inclines to diffuseness, and sometimes tends to become a suggested directory for parish ceremonial rather than to confine itself to the work of the altar guild.

A chapter on the general conduct of an altar guild is well done. Something more might have been said about the actual work in the sanctuary. Where the Blessed Sacrament is reserved, or even where it is not, silence ought to prevail while work is going on.

ROBERT F. SWEETSER

## Begin Where You Are

**PRAYER AND PERSONAL RELIGION.** By John B. Coburn. Westminster Press. Pp. 96. \$1. (Layman's Theological Library.)

To ask *why* one should adore God is like asking a lover why he adores his beloved. His only answer can be, "why, because she is." So a man loves God, not because He has helped him or answered his prayers or forgiven him his sin, or for any gifts He has given.

He loves God simply because God is God and he is a man related to Him. The prayer of adoration is to thank God for God!

This is one of many "quotable quotes" illustrating the spiritual caliber of John B. Coburn's *Prayer and Personal Religion* despite its down-to-earth approach.

Dr. Coburn, who is dean of Trinity Cathedral, Newark, N. J., and dean-elect of Episcopal Theological School, Cambridge, Mass., urges people who would learn to pray to begin where they are — even if this means shaking their fists in God's face, for this at least has the merit of absolute honesty.

The author outlines the five forms of vocal prayer (adoration, thanksgiving, confession, intercession, and petition), a method of mental prayer, and a simple rule of life and discusses the relation between prayer and action, with a concluding chapter on suffering and joy.

All in all this is one of the best books on prayer that have come my way. Any layman should be able to handle it and derive immense profit therefrom.

FRANCIS C. LIGHTBOURN



# EDITORIALS

## Spring Book Number

**A**n author whose writings are not usually thought particularly relevant to the Christian religion is Thomas Wolfe (1900-1938), whose productive life of less than 20 years saw the output of 10 or more volumes, including some pretty fat ones.

It is of special interest, then, when a Wolfe fan like Maryhelen Ellis finds in this writer something of definite relevance to Christianity and is able to express her conviction so clearly and pungently as she does in "A Voice from the Wasteland," the feature article in this Spring Book Number of *THE LIVING CHURCH* [see p. 10].

We hope that readers will enjoy Miss Ellis's interpretation of one aspect at least of Thomas Wolfe as did the members of our editorial staff when her article came to their attention some time ago.

Balancing Miss Ellis's contribution and timely, we think, in view of the impending "Trinity" ordinations that will be held in many places, is the article by our Literary Editor, the Rev. Francis C. Lightbourn, "Books for Ordination Presents" [see p. 14]. Fr. Lightbourn comments upon 21 titles especially suitable for this purpose.

We trust that these two articles, along with the reviews and notices in this issue of 50 or more books, will match the diversified interests of our readers.

## For Bishops Only

**O**ne person who is canonically bound to "deliver" a book to a man at the time of his ordination is the bishop who ordains him. In this case the title of the book is also prescribed. For the man just made deacon it is the New Testament ("Then shall the Bishop deliver to every one of them the New Testament saying . . ." — Prayer Book, p. 534). For the deacon just advanced to the priesthood it is the Bible ("Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying . . ." — P.B., p. 546). We are sure that "Bible" here means the complete Bible, including Apocrypha.

Either of these rubrics would presumably be satis-

fied if the bishop merely "delivered" to the man just ordained any Bible that happened to be handy, which would then be returned to its lawful owner. We believe, however, that most bishops (at least in ordinations to the priesthood) actually give their men brand new copies for keep. Certainly a Bible or New Testa-



ment inscribed by his bishop and presented to a man at one of the most solemn moments of his life is something to be cherished throughout the years.

For men who can read Greek (an accomplishment at one time taken for granted) the New Testament presented at ordination to the diaconate might well be the Greek Testament. Of course, the man who reads his Greek Testament presumably already has at least one copy. But he might like another — one to keep at home and another to keep in the church or in his office or car. If the one he has is Westcott and Hort's text, his bishop might give him a Nestle\*; if he already has Nestle, he might also find Westcott and Hort useful.†

For men who do not handle Greek a Revised Standard Version New Testament would be appropriate. The RSV Bible, however, will hardly do for presentation at ordination to the priesthood until it contains (as it will soon do) the Apocrypha. However, copies of the complete King James Version are available in a wide variety of styles and prices from Church publishing houses like Seabury Press and Morehouse-Gorham Co. Oxford University Press puts out a special catalog of Bibles, available on request.

## Bishop Pekala

**A**nd now, having devoted this page thus far to books, it is time to turn to something else — to people, to people as children of God, called upon to bear witness to Jesus Christ and His truth.

Among such are the people of Poland, and of special concern to Episcopalians Polish National Catholics in Poland. For Episcopalians are in communion with the Polish National Catholic Church.

We are happy, therefore, to be able in this issue to carry a story of Bishop Pekala, Bishop of the Polish National Catholic Church in Poland, who is now on a visit to the USA. We urge Episcopalians to remember in their prayers Bishop Pekala and his people.

\*American Bible Society, 450 Park Ave., New York 22, N. Y. Various prices: e.g., cloth, \$1.25; leather, \$2.78.

†American Bible Society. \$5.05.





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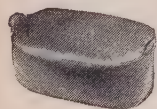
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# PEOPLE and places

## Appointments Accepted

The Rev. B. F. Axleroad, Jr., formerly rector of Grace Church, Goochland, Va., and chaplain of Beaumont Industrial School is now rector of St. Mark's Church, Bridgewater, Conn.

The Rev. Charles B. Brown, formerly assistant rector of St. Mark's Church, San Antonio, Texas, is now associate rector of Palmer Memorial Church, Houston. Address: 6221 Main St., Houston 25.

The Rev. H. M. P. Davidson, OGS, formerly assistant of Trinity Church, Princeton, N. J., is now rector of St. John's Church, Frostburg, Md.

The Rev. Robert George Elliott, formerly rector of St. John's Church, Wayne, Mich., is now rector of St. Stephen's Church, Douglas, Ariz. Address: 1038 D. Ave.

The Rev. Charles E. McIntyre, III, who was ordained to the perpetual diaconate in November, is now assistant of St. Alban's Church, El Paso, Texas. Address: 1127 Del Rio Dr.

The Rev. Allen G. McMahan, formerly rector of Trinity Parish, Oakland, Calif., is now vicar of St. Thomas' Mission, 231 S. Sunset Ave., Sunnyvale, Calif.

The Rev. Arthur W. Rudolph, who was formerly in charge of Trinity Church, Madera, Calif., is now vicar of Christ Church, Victorville, Calif., and St. Christopher's Church, Trona.

## Armed Forces

The Rev. Kenneth R. Treat, formerly curate of St. Paul's Church, Chester, Pa., is now a chaplain (1st Lieut.) in the United States Air Force. Address: Chaplain's Training School, Lackland AFB, San Antonio, Texas.

## Resignations

The Rev. Frederick M. Allen, formerly rector of St. Luke's Church, Whitewater, Wis., is now doing graduate work in psychology at the Jung Institute, Zurich. Address: c/o American Express, Zurich, Switzerland.

The Rev. Dr. Walden Pell, II, headmaster of St. Andrew's School for Boys, Middletown, Del., has resigned for reasons of health. Dr. Pell, whose resignation will become effective on June 28th, has been headmaster of the school since its founding in 1930. He and his wife will live at their summer home on Perch Creek, near Elkton, Md.

Dr. Pell plans to write, travel, and study before taking up regular work again in the field of educational ministry. Mr. William Herron Cameron, Jr., assistant headmaster, will be acting headmaster after June.

## Changes of Address

The Rev. John N. Atkins, retired priest of the diocese of New York, formerly addressed in West Point, Va., may now be addressed at Route 3, Boone, N. C.

The Rev. Richard H. Williams, who recently became rector of Emmanuel Church, Kellogg, Idaho, should be addressed at 109 S. Elm St.

## we congratulate

ST. PAUL'S CHURCH, Winston-Salem, N. C., on the completion of its \$317,000 educational building as an addition to its parish house. The new structure was designed especially to meet the demands of the revised Church school curriculum and is one of the first large-scale buildings, containing 38 classrooms for 500-child capacity, so adapted. The Rev. Thomas A. Fraser, Jr., is rector.

ST. MARGARET'S CHURCH, Coventry, Md., on its recent ground breaking. The first unit to be constructed at the new site will be a parish house which will seat approximately 125 people for worship, while the lower level will contain a number of class rooms for the Church school. Simultaneously with the parish house, construction on the vicarage will begin. It is expected that

the parish house will be completed within 60 days from the beginning of the work and the vicarage in 90 days.

BISHOP HALLOCK OF MILWAUKEE, who was presented with an outstanding citizen award by the Milwaukee chapter of the Fraternal Order of Eagles. The award was made in conjunction with the fifth anniversary of the bishop's consecration. The *Milwaukee Eagle*, the chapter's monthly paper, names the bishop "one of Milwaukee's most distinguished clergymen" and cites his work in such civic institutions as the Citizens' Urban Renewal Committee, the Polio Foundation, the Community Welfare Council, and St. Luke's Hospital. The bishop celebrated his anniversary with a Solemn Pontifical Eucharist at All Saints' Cathedral, followed by a luncheon.

Mrs. WILLIAM J. GORDON of Spray, N. C., on being chosen North Carolina's 1957 "Mother-of-the-Year." Besides loyally serving her late husband, Rev. William J. Gordon, in his parish responsibilities, she is the mother of six daughters and one son; among whom are: Almeria, a teacher of Bible in the Gastonia, N. C., public schools; Mary Irwin, a staff member of the Nurses' Christian Fellowship; Mrs. Donald Williams, a missionary to Brazil; Joscelyn, a missionary in India; and William J. Gordon, Jr., Bishop of Alaska. In 1954 Bishop Gordon was named by the National Junior Chamber of Commerce as one of the "Ten Outstanding Young Men of the Nation."

The Rev. C. GILBERT HILL, Jr., on his 20 years as rector of St. Alban's Church, Glen Burnie,



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Md. A recognition service was held recently by his congregation honoring him for his many church and civic activities at which the Rt. Rev. Mobile C. Powell, Bishop of Maryland, presided.

The Rev. **GEORGE B. SCRIVEN**. His congregation of the Church of the Nativity, Cedarcroft, Md., recently honored him in recognition of his 20 years as rector by holding a service and a surprise reception.

The first Sunday in May, 20 years ago, Fr. Scriven held his first service at the Chapel. The Chapel of the Nativity was granted permission at the diocesan convention, January, 1947, to become a separate congregation to be known as the Church of the Nativity, Cedarcroft.

The Rt. Rev. **THOMAS N. CARRUTHERS**, Bishop of South Carolina, alumnus of the University of the South, who was named recipient of the "Man of the Year" Award by Omega chapter of Kappa Sigma of his alma mater. He is also president of the Church's Fourth Province which includes 15 dioceses in nine southern states. An outstanding Kappa Sigma in the theological world, Bishop Carruthers is a leader in the Church both in the South and in the nation. He is the 14th successive chancellor of the University of the South, and has been bishop of South Carolina since 1944.

## Deaths

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."*

The Rev. **G. Warfield Hobbs**, a member of the National Council staff for 23 years, died in the Church Home and Hospital, Baltimore, Md., on April 24th at the age of 80.

Born in Washington, D. C., Dr. Hobbs was on the city staff of the *Baltimore American*; a correspondent in the Spanish-American War; city editor and managing editor of the *Philadelphia Public Ledger*; art director of the *Curtis publications*; and editor of the *Baltimore Sunday Sun*. After joining the National Council staff in 1923,

first as editorial secretary and editor of the *Spirit of Missions*, and later as executive of the old Department of Publicity, Dr. Hobbs decided to enter the ministry and was ordained priest in 1925.

Dr. Hobbs was the author of two books, one on the Japan-Russian War and the other on *The Geology of the San Francisco Disaster*.

Retired in 1944, he lived near Annapolis.

Dr. Hobbs is survived by his widow, Augusta Kent Hobbs of Saverna Park, Md., and two children, Mrs. Mary Fry and G. Warfield Hobbs, Jr.

Mrs. **Esther Faul Fawcett**, widow of the Rt. Rev. Edward Fawcett, third Bishop of Quincy, died February 24th in the home of her daughter, Mrs. Edwin J. Snow, Moline, Ill., where she had made her home for 18 years.

Born in Chicago in 1867, the daughter of Henry and Susan Faul, she was married to Bishop Fawcett in 1887. He was the Bishop of Quincy from 1904 to 1935.

Surviving, besides her daughter, are two grandsons, James Fawcett Snow and James Todd Snow.

Mrs. **Mary Harrison Hoover**, wife of the Rev. H. L. Hoover, rector-emeritus of St. Bartholomew's Church, Hartsville, S. C., died after an extended illness on March 26th in a Columbia hospital.

Mrs. Hoover was born in 1886 at Medoc Plantation, Halifax County, N. C., and received her education at St. Mary's School, Raleigh. She was an accomplished musician and for many years served as organist and choir mistress in the churches of which her husband was rector. Mr. and Mrs. Hoover had been residents of Hartsville for 31 years, 21 of which he was rector of St. Bartholomew's.

She is survived by her husband, two daughters, four grandchildren, and one great-granddaughter.

Mrs. **Carrie L. Jones**, widow of the Rev. William Northey Jones, Episcopal minister of St. Clement's Church, N. Y., died in Newton, Conn., on March 16th.

After her husband's rectorship at St. Clement's, he later had churches in Evansville, Ind., Man-

chester, N. H.; Williamsport, Pa.; and Perth Amboy, N. Y.

Surviving Mrs. Jones, are two sons, Allen N. of Newton and Dr. Theodore W. Jones of Pittsfield, Mass.; two daughters, Mrs. Wayland A. du Bois of Walpole, Mass., and Mrs. David W. Kemp of Menlo Park, Calif.; a sister, Miss Josephine K. Clark of Perth Amboy, and six grandchildren.

Mrs. **Helen A. Macan**, former headmistress of St. Agnes School, Alexandria, Va., died March 25th in Ridgefield, Conn.

A native of Germantown, Philadelphia, Mrs. Macan also taught at St. Timothy's School in Catonsville, Md., and was at one time principal of the College Hill School in Easton, Pa.

She is survived by a daughter, Mrs. Earl Burton of Ridgefield, a stepson, Cameron Macan of Camillus, N. Y., and four grandchildren.

Mrs. **Annie Wilson**, oldest member of St. Matthew's Church, Wilmington, Del., died on March 20th at the home of her daughter, and son-in-law, Mr. and Mrs. James Gardner, Belvidere, Del., at the age of 95.

Widow of Ruben Wilson, Mrs. Wilson is survived by four daughters, Mrs. Mary Gardner, Belvidere, Del.; Mrs. Beulah Lowery, Mrs. Carrie Flemming, and Mrs. Juanita Bell, all of Chicago; a son, Edward Wilson of Mobile, Alabama; two sisters in Mobile; 16 grandchildren; 14 great grandchildren; and one great great grandchild.

Mrs. **Phebe Anna Wood**, mother of Rev. Joseph C. Wood, rector of the Church of the Ascension and Prince of Peace, Walbrook, Baltimore, Md., died at Church Home and Hospital, April 27th.

Mrs. Wood, widow of the late Robert S. Wood, was born in Glasgow, Del., in 1874. Before coming to Baltimore in 1942 she was active in St. Andrew's Church, Wilmington, Del.

Mrs. Wood is survived by her daughter, Mrs. Laura Wood Conolly, Baltimore, and five sons, William R., Bluefield, W. Va., Rev. Joseph C., Baltimore, Robert B., Ardmore, Pa., C. Harvey, Milford, Del., and James A. Wood, Lafayette, Calif.

# AT THE SEASON OF ORDINATIONS

*TAKE HEED that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.*

— *Book of Common Prayer, page 530.*

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# sorts and conditions

THIS department has been rather irregular in appearing lately because its author has been at work on big plans for THE LIVING CHURCH and its service to the Church. This has involved travel to many widely separated parts of the country and consultation with many bishops, priests, and laymen.

JUST NOW, I am on a train between Milwaukee and Chicago, writing on school theme paper borrowed from my daughter and using a 29-cent pencil purchased in the station. If I have said once, I have said a hundred times that I would not let myself get into the frenzied dashing hither and thither that people so often engage in at my age. But here I am, indistinguishable from all the others.

HUSTLE and bustle are a little hard to place in the divine scheme of things. Are they to be classified with the good things supplied by God's providence? Or with the bad things done by man on the prompting of the devil? Or does well-intentioned, constructive hustle and bustle belong to a third class of things that are not good in themselves but exist to combat evil, like a fever in the human body?

ST. PAUL counted "the care of all the churches" in his list of afflictions along with persecutions, floggings, and shipwrecks. Still, there is such a thing as a "good fight," and I am not at all sure that a perfect world would be one without struggle, conflict, and the kind of super-effort that makes us find our second wind.

GENESIS says that, because of the fall of Adam, there is a curse attached to man's work and woman's child-bearing, but this does not necessarily mean that work and child-bearing are curses in themselves. The twist that makes them occasions of anxiety and discontent is not in nature, but in human nature. Adam's attempt to win the game of life without effort turned the joy of the game into drudgery. At the county fair you have to pay to swing a sledge-hammer for fun and as a test of strength. At the county jail you swing a sledge-hammer as a punishment for misbehavior.

A TEEN-AGER recently asked me why it seemed that all the exciting and interesting things in life were sinful and all the virtuous things seemed so dull. My answer was that the explanation could be that all that she had ever heard about virtue came from sinners — her parents, her teachers, her parish priest — who could not really give a

vivid first-hand report of the thrills of life without sin.

BE THAT as it may, the hustle and bustle of the middle years of our lives can be a zestful activity contributing not only to the sum of the world's material values but also to the sum of the world's joy. To help make things happen that we know would not happen without our own efforts, our own contribution, is God's gift to us of an area of personal significance and achievement.

WHERE the trouble comes in and the ulcers begin to sprout is the moment in which we begin to imagine that God and good causes would be helpless without our hustle and bustle; when we start to think that the universe depends on us.

IT IS the other way around. The good that we are privileged to do is something God gives to enrich us, not something we give to enrich God. The only thing we have to give Him is a humble and loving heart. The measure of the value of our work on the eternal balance sheet is the extent to which it expresses our faith in Him rather than in ourselves.

PETER DAY.

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# LETTERS

Continued from page 3

enn Park, Jr., on the beautiful and moving essay in the April 28th issue on "If I were a Missionary."

I admire the modesty of it. I admire the desire to serve Christ through serving the humblest of his worshippers. Finally, I admire the perspicacity of the judges in awarding the first prize.

It is my earnest hope and prayer that such a boy enter the priesthood and live a long life to realize his ideals. We need such men in our time.

A life of nearly 75 years, 42 of which were in the active ministry convinces me, through years of aspiration and effort at realization, that such minds and hearts are more precious than gold and will prove more efficacious in saving our civilization!

(Rev.) WALTER S. SWISHER  
Brunswick, Maine

## No Applause Necessary

The winning essays in THE LIVING CHURCH contest are always of great interest to me, perhaps particularly because I have children of the ages of the young authors. The second and third prize essays [L. C., April 28th] this year are extremely appealing in their frankness and sincerity and basic understanding of the desire to spread the Good News. But the first prize essay is based on a dramatic trick which in turn is based on a highly desirable principle: that of judging broad-

ly the hidden motives and impulses which are known only to God, and certainly are not necessarily reflected in the unfortunate habit of light chatter on the Church steps. I refer principally to the sentence: "An insincere and superficial people were gathered there to pray because 'it was the right thing to do.'" It is quite natural that a boy who has been close to missionary work in South America should make such a mistake as this, but is it desirable that a national magazine should encourage and reward it?

Please note that I am not one of your friends from Dallas; I do not have a "sleek new car"; I do not buy my clothes at Nieman's. I have no personal defense along these lines to make (though we do have cushioned kneelers!)

I am sure that Dabney Glenn Clark, with his special advantages of a broad background and Church schooling, has much to contribute to the Church. My expression of disapproval is directed toward the judges of the contest, rather than toward the boy who wrote the essay.

(Mrs.) RICHMOND LEE BRONAUGH  
Waco, Texas

## Unity: Real or Spurious

From an editorial in *The Star of the East* (November 1956), "a journal dealing with the Syrian Church of India and the other Eastern Churches," are taken the following pertinent reasons why the ancient Orthodox Syrian Church has refrained from entering into any negotiations with the Church of South India:

"It is not because she has no interest in

larger Church union, but the basis of the CSI is so alien to the existing doctrinal position of the Orthodox Syrian Church of Malabar and the other Eastern Orthodox Churches. She believes that her acceptance of the CSI position . . . would be a stumbling block for reunion with larger Eastern Churches like the Greek and Russian and the Roman . . . which are larger than all the Protestant Churches taken together.

"It may be also *apropos* to mention here frankly the difficulties the Syrian Church feels to reconcile the theological position of the CSI with her time-honoured position:

"(1) The Bible is the book of the Church and the two together contain all things necessary for Salvation;

"(2) Creed cannot be left to the mercy of individuals. It must be interpreted in the background of the historic Church;

"(3) There are seven sacraments as means of grace, Confirmation is one of them;

"(4) Episcopacy must be taken in its historic sense;

"(5) Bishops alone have the right to ordain.

"Along with these it may also be said that only validly ordained priests can celebrate the Holy Communion, and intercommunion can never be a means to reunion but the ultimate goal of reunion."

Thousands of American Churchmen share the same difficulties thus manifested. We must beware of achieving a spurious unity at the cost of Catholic principles and the loss of true reunion with ancient Churches whose Catholicity is beyond question.

H. J. MAINWARING  
Wollaston, Mass.

# CLASSIFIED

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## POSITIONS WANTED

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THE LIVING CHURCH



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**ST. JOHN'S** 514 W. Adams Blvd. at Flower  
Rev. Robert Q. Kennaugh, r; Rev. Lloyd M. Somerville, Rev. Y. Sang Mark, Assts.  
Sun 7:30, 9, 10:30 HC; Mon, Wed, Fri 8 HC;  
Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Rev. James Jordan, r; Rev. Neal Dodd, r-em;  
Rev. Peter Wallace, c  
Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily 9; Tues & Fri 6:30; C Sat 4:30 & 7:30

## SAN FRANCISCO, CALIF.

**ADVENT OF CHRIST THE KING** 261 Fell St.  
Rev. Weston H. Gillett, r; Rev. Francis McNaull  
Sun Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily  
7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;  
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

**ST. FRANCIS'** San Fernando Way  
Rev. E. M. Pennell, Jr., D.D.  
Sun 8, 9:30 & 11; HC Wed 7, HD Thurs 9:15

## WASHINGTON, D. C.

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass  
daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon;  
C Sat 5-6:30

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r; Rev. Wm. J. Bruninga  
Sun 7, 8, 9:15, 11 & daily; C Sat 5-6, & by appt

## CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley, r; Rev. M. L. Harn, c  
Sun 7, 8, 9:15, 11, and Daily

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs  
& HD 9; C Fri & Sat 4:30-5:30

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &  
HD 10; C Sat 5-6

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;  
Fri 10:30; Other days 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon  
thru Fri) Int 12:10, 5:15 EP

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Street  
Sun Eu 7:30; 9, 9:15, 11 Ch S 9; Weekdays Eu 7,  
10; Also Wed 6:15; Also Fri (Requiem) 7:30;  
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,  
7:30-8:30 & by appt

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.  
Sun 7:30, 9:15, 11 & Daily

## BOSTON, MASS.

**ALL SAINTS'** (at Ashmont Station, Dorchester)  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.  
Sun 7:30, 9 (Sung) 11 Sol & Ser, EP 7:30; Daily 7,  
EP 6; C Sat 5-6, 8-9, Sun 8:30

## DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.  
Masses: Sun 7:30, 10:30, Daily: 6:30

## ST. JOSEPH, MO.

**CHRIST CHURCH** 7th & Francis Sts.  
Rev. W. H. Hanckel, r; Rev. R. A. Beeland, c  
Sun HC 8, 9:30 (Cho), MP & Ser 11, Ch S 11;  
Thurs HC 12; HD HC 10:30

## KANSAS CITY, MO.

**ST. MARY'S** 13th & Holmes  
Rev. C. T. Cooper, r  
Sun Masses 7:30, 9, 11; Daily as anno

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 9, 11 15, 11 MP; HC Tues 7, Wed 10:30

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 10 (Sung), 11:45, MP 9:30; Daily 7,  
Thurs 10; C Sat 4:30-5:30

## COOPERSTOWN, N. Y.

**CHRIST CHURCH** Church and River Street  
Rev. George F. French, r  
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;  
C by appt

## NEW YORK, N. Y.

**THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave., New York City  
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev &  
Ser 4; Wkdays: MP 8:30; HC 7:30 (& 10 Wed); EP 5

## ST. BARTHOLOMEW'S

Park Ave. and 51st St.  
Rev. Terence J. Finlay, L.Th., r  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &  
Ser, 4 Ev, Special Music; Weekdays HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Fri 12:10; Church open daily for prayer.

## GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

## HEAVENLY REST

5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &  
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

## ST. MARY THE VIRGIN

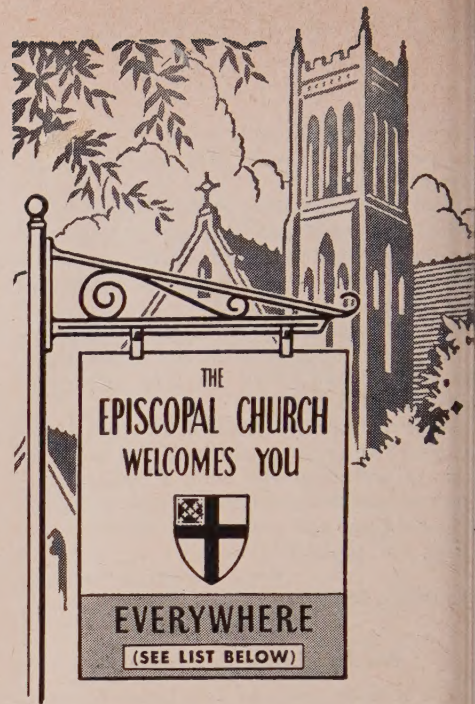
Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,  
4:30-5:30, 7-8; Sat 2-5, 7-9

## RESURRECTION

115 East 74th  
Rev. A. A. Chambers, r; Rev. M. L. Foster, c  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11  
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

## ST. THOMAS

5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (15) MP 11; EP Cho 4; Daily HC  
8:15, Thurs 11, HD 12:30; Noonday ex Sat 12:10



## NEW YORK, N. Y. (Cont'd)

### THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

### TRINITY

Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8  
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30  
HD HC 12; C Fri 4:30 & by appt

### ST. PAUL'S CHAPEL

Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays: HC  
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study  
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt  
Organ Recital Wednesdays

### CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 1  
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

### ST. LUKE'S CHAPEL

487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-  
8-9, & by appt

### ST. AUGUSTINE'S CHAPEL

292 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in  
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily  
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

### ST. CHRISTOPHER'S CHAPEL

48 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in  
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC  
ex Thurs at 8, 10, EP 5:30

## PHILADELPHIA, PA.

### ST. MARK'S

Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11, EP 5:30; Daily ex Mon 7:4  
Mon, Wed, Fri 7; Thurs & Sat 9:30; Fri 12:1  
Daily 12, 5:30; C Sat 12-1, 4-5, 7:30-8

## RICHMOND, VA.

### ST. LUKE'S

Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mo  
daily 7, ex Tues & Thurs 10; Sol Ev & Sta 1  
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4

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